A U M

The departure of the soul atom from the bosom of Divinity, is a radiation from the life of the great All, who expends his strength in order that he may grow again and live by its return. God thereby acquires a new vital force provided by all the transformations that the soul atom has undergone. Its return is the final reward. Such is the secret of the evolution of the great Being and of the Supreme Soul.—**Book of Pitris.**

The soul is the assemblage of the Gods. The universe rests in the Supreme Soul. It is the soul that accomplishes the series of acts emanating from animate beings. So the man who recognizes the Supreme Soul as present in his own soul, understands that it is his duty to be kind and true to all, and the most fortunate destiny that he could have desired is that of being finally absorbed in Brahma.—**Manu**, V. 12.

THEOSOPHY

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No Theosophical Society, as such, is responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editors will be accountable.

LET THE WORK GO ON

THE accuracy of vision that comes from distance and perspective enables us to look back over the history of the Theosophical Society and to determine some of the causes of its relative failure. For it is a relative failure that we have to face. Intended to be a wedge driven deep into the roots of human selfishness, the Society has dissipated its energy by divisions, and weakened its force by differences of effort and of aim. Today there are half a dozen Theosophical societies with a basis for common action so attenuated as almost to be negligible. There are Theosophists all over the world who could hardly find a Theosophical topic free from the danger of disagreement. There are Theosophical antagonisms none the less real, general, and disruptive because they are silent. And this discredit has overtaken a movement wherein unity of aim, purpose and teaching was once acknowledged as the one essential to success, was once striven for as the one thing needful, and to which all other things would be added. To impute the blame except to ourselves individually would be alike profitless and untheosophical, but no sincere effort to revise our ideals in the light of Dharma can fail of a benediction from the Law and from its Teachers.

The duties assigned to us were not difficult of comprehension. They were the same duties upon a small scale as those undertaken on a large scale by H. P. Blavatsky and William Q. Judge. The ancient axiom, "As above, so below," holds good here as elsewhere. We were invited to co-operate with them in making known to the world such parts of the ancient wisdom as would tend to establish fraternity as the law of life, and we were equipped with the

knowledge necessary to that end. We were invited to cultivate a compassion for humanity and to give to that compassion a practical expression. Our mission as received from the Teachers was concerned only with our accepted duties; not at all with our rights, privileges, attainments. If we aspired to knowledge, it was only that we might in turn give that knowledge to others, and we were warned a hundred times that the only path to knowledge was through service. Our ideal was to become "beneficent forces in nature," not aristocrats in knowledge. In short we were invited to play upon a small stage the part that the Teachers played upon a large one, and it would surely take some hardihood to imagine H. P. B. as yearning for some advancement, ecstasized by some personal expectation, or thrilled by the hope of messages or recognition. Every effort of her life was to give with both hands, her every thought was for humanity, her every ambition to spend and to be spent. With a somewhat stern self-judgment we may determine how far we have followed that example, how far we have even tried to follow it.

But in the dead past we have no interest. Let it bury its dead, although its Karma, unexpiated, must remain alive. It is only the present that concerns us, and the future that will be the child of the present. No error has passed wholly beyond the reach of remedy, and even our failure may be forced into the service of our efforts. If now, and at the eleventh hour, we would make our paths straight, and reject all activities that are not along the line of a precise Theosophic duty, we shall know that such matters as precedence in external organization, succession to this or to that position, the supposed revelations of fellow students, even the pinning of our hopes to expected events that at least are beyond our control, form no part of that duty. It lies before us clear, unequivocal, undisguised. It is to make known to the world the unity of life, the law of reincarnation with its precise balance of cause and effect, and the perfect and periodic harmonies of evolution. It is, in other words, to give the world those Theosophic truths that would operate directly to dignify life, to lessen hatreds, to induce brotherhood in its practical and most beneficent forms. To those who are doing this work there come no doubts or hesitations as to succession, or leadership, as to revelations, or the events that are still unborn. In the light of duty all things become orderly, all perplexities translucent, all policies frictionless. By that light we see the guidance of world-old spiritual forces as real now as when it was said that those who led the life should know the doctrine. It is that same light, the light that comes from an undeviating work for humanity, that still asks for recognition, and more recognition, and still more recognition by every Theosophist who is strong enough to put away foolish things and to give freely as he has received freely. And so, waving upon one side all dissensions, all digressions, all ambitions, crowding them from the field by unselfish aspiration, denying them the sustenance of our thought and action—Let the Work go on.

LETTER FROM H. P. B. TO THE AMERICAN CONVENTION OF 1889

HEREWITH we reprint the letter of H. P. Blavatsky to the Third American Convention of Theosophists, held at Chicago, April 28 and 29, 1889. The letter to the Convention of 1888 was reprinted last month:

17 Lansdowne Road, Holland Park, London, W.,

April 7, 1889.

FRIENDS AND BROTHER THEOSOPHISTS:

You are now once again assembled in Convention, and to you again I send my heartiest greetings and wishes that the present Convention may prove a still greater success than the last.

It is now the fourteenth year since the Theosophical Society was founded by us in New York, and with steady persistence and indomitable strength the Society has continued to grow amid adverse circumstances, amid good report and evil report. And now we have entered on the last year of our second septenary period, and it is fitting and right that we should all review the position which we have assumed.

In India, under Col. Olcott's care, Branches continue to be formed, and wherever the President lectures or pays a visit, a new centre of interest is sure to be created. His visits in the spirit which animates him are like a shower of rain to thirsty, sun-parched soil; flowers and herbs spring up in profusion, and the seed of healthy vegetation is sown. Now he is on a visit to Japan, whither he was invited by a strong and influential deputation to lecture on Theosophy and Buddhism, among a people who are mad and crazy to acquire Western civilization; who believe that it can only be obtained by the suicidal adoption of Christianity as a national religion. Aye! to neglect their own natural national religion in favour of a parasitic growth—and for Western civilization with its blessings such as they are!

Truly young Japan is like the conceited Greek before Troy: "We boast ourselves to be much better men than our fathers."

I have heard with regret that though Col. Olcott meditated a visit and a lecturing tour in America after his visit to Japan, his visit has unavoidably been prevented.

Here in England we have been hard at work; we have met some difficulties and surmounted them, but others, like the Hydra-heads of the labours of Hercules, seem to spring up at every step that is made. But a firm will and a steadfast devotion to our great Cause of Theosophy must and shall break down every obstacle until

the stream of Truth shall burst its confines and sweep every difficulty away in its rolling flood. May Karma hasten the day.

But you in America. Your Karma as a nation has brought Theosophy home to you. The life of the Soul, the psychic side of nature, is open to many of you. The life of altruism is not so much a high ideal as a matter of practice. Naturally, then, Theosophy finds a home in many hearts and minds, and strikes a resounding harmony as soon as it reaches the ears of those who are ready to listen. There, then, is part of your work: to lift high the torch of the liberty of the Soul of Truth that all may see it and benefit by its light.

Therefore it is that the Ethics of Theosophy are even more necessary to mankind than the scientific aspects of the psychic facts of nature and man.

With such favorable conditions as are present in America for Theosophy, it is only natural that its Society should increase rapidly and that Branch after Branch should arise. But while the organization for the spread of Theosophy waxes large, we must remember the necessity for consolidation. The Society must grow proportionately, and not *too* rapidly, for fear, lest, like some children, it should overgrow its strength and there should come a period of difficulty and danger when natural growth is arrested to prevent the sacrifice of the organism. This is a very real fact in the growth of human beings, and we must carefully watch lest the "Greater Child"—the Theosophical Society—should suffer for the same cause. Once before was growth checked in connection with the psychic phenomena, and there may yet come a time when the moral and ethical foundations of the Society may be wrecked in a similar way. What can be done to prevent such a thing is for each Fellow of the Society to make Theosophy a vital factor in their lives—to make it real, to weld its principles firmly into their lives—in short, to make it their own and treat the Theosophical Society as if it were themselves. Following closely on this is the necessity for Solidarity among the Fellows of the Society; the acquisition of such a feeling of identity with each and all of our Brothers that an attack upon one is an attack upon all. Then consolidated and welded in such a spirit of Brotherhood and love we shall, unlike Archimedes, need neither fulcrum nor lever, but we shall move the world.

We need all our strength to meet the difficulties and dangers which surround us. We have external enemies to fight in the shape of materialism, prejudice and obstinacy: the enemies in the shape of custom and religious forms; enemies too numerous to mention, but nearly as thick as the sand-clouds which are raised by the blasting Sirocco of the desert. Do we not need our strength against these foes? Yet, again, there are more insidious foes, who "take our name in vain," and who make Theosophy a by-word in the mouths of men and the Theosophical Society a mark at which to throw mud. They slander Theosophists and Theosophy, and convert the moral Ethics into a cloak to conceal their own selfish objects.

And as if this were not sufficient, there are the worst foes of all—those of a man's own household—Theosophists who are unfaithful both to the Society and to themselves. Thus indeed we are in the midst of foes. Before and around us is the "Valley of Death," and we have to charge upon our enemies—right upon his guns—if we would win the day. Cavalry—men and horses—can be trained to ride almost as one man in an attack upon the terrestrial plane; shall not we fight and win the battle of the Soul, struggling in the spirit of the Higher Self to win our divine heritage?

Let us, for a moment, glance backwards at the ground we have passed over. We have had, as said before, to hold our own against the Spiritists, in the name of Truth and Spiritual Science. Not against the students of the true psychic knowledge, nor against the enlightened Spiritualists; but against the lower order of phenomenalists—the blind worshipers of illusionary phantoms of the Dead. These we have fought for the sake of Truth, and also for that of the world which they were misleading. I repeat it again: No "fight" was ever waged against the real students of the psychic sciences. Professor Coues did much last year to make plain our real position, in his address to the Western Society for Psychic Research. He put in plain language the real importance of psychic studies, and he did excellent work in also laying stress upon the difficulties, the dangers, and, above all, the responsibilities of their pursuit. Not only is there a similarity, as he showed, between such pursuits and the manufacture of dangerous explosives—especially in unskilled hands—but the experiments, as the professor truly said, are conducted on, with, and by a human soul. Unless prepared carefully by a long and special course of study, the experimentalist risks not only the medium's soul, but his own. The experiments made in Hypnotism and Mesmerism at the present time are experiments of unconscious, when not of conscious, Black Magic. The road is wide and broad which leads to such destruction; and it is but too easy to find; and only too many go ignorantly along it to their own destruction. But the practical cure for it lies in one thing. That is the course of study which I mentioned before. It sounds very simple, but is eminently difficult; for that cure is "ALTRUISM." And this is the key-note of Theosophy and the cure for all ills; this it is which the real founders of the Theosophical Society promote as its first object—UNIVERSAL BROTHERHOOD.

Thus even if only in name a body of Altruists, the Theosophical Society has to fight all who under its cover seek to obtain magical powers to use for their own selfish ends and to the hurt of others. Many are those who joined our Society for no other purpose than curiosity. Psychological phenomena were what they sought, and they were unwilling to yield one iota of their own pleasures and habits to obtain them. These very quickly went away empty-handed. The Theosophical Society has never been and never will be a school of promiscuous Theurgic rites. But there are dozens of small occult Societies which talk very glibly of Magic, Occultism, Rosicrucians.

Adepts, etc. These profess much, even to giving the key to the Universe, but end by leading men to a blank wall instead of the "Door of the Mysteries." These are some of our most insidious foes. Under cover of the philosophy of the Wisdom-Religion they manage to get up a mystical jargon which for the time is effective and enables them, by the aid of a very small amount of clairvoyance, to fleece the mystically inclined but ignorant aspirants to the occult, and lead them like sheep in almost any direction. Witness the now notorious H. B. of L., and the now famous G. N. K. R. But woe to those who try to convert a noble philosophy into a den for disgusting immorality, greediness for selfish power, and money-making under the cloak of Theosophy. Karma reaches them when least expected. But is it possible for our Society to stand by and remain respected, unless its members are prepared, at least in future, to stand like one man, and deal with such slanders upon themselves as Theosophists, and such vile caricatures of their highest ideals, as these two pretenders have made them?

But in order that we may be able to effect this working on behalf of our common cause, we have to sink all private differences. Many are the energetic members of the Theosophical Society who wish to work and work hard. But the price of their assistance is that all the work must be done in their way and not in any one else's way. And if this is not carried out they sink back into apathy or leave the Society entirely, loudly declaring that they are the only true Theosophists. Or, if they remain, they endeavor to exalt their own method of working at the expense of all other earnest workers. This is fact, but it is not Theosophy. There can be no other end to it than that the growth of the Society will soon be split up into various sects, as many as there are leaders, and as hopelessly fatuous as the 350 odd Christian sects which exist in England alone at the present time. Is this prospect one to look forward to for the Theosophical Society? Is this "Separateness" consonant with the united Altruism of Universal Brotherhood? Is this the teach ing of our Noble MASTERS? Brothers and Sisters in America, it is in your hands to decide whether it shall be realized or not. You work and work hard. But to work properly in our Great Cause it is necessary to forget all personal differences of opinion as to how the work is to be carried on. Let each of us work in his own way and not endeavor to force our ideas of work upon our neighbors. Remember how the Initiate Paul warned his correspondents against the attitude of sectarianism they took up in the early Christian Church: "I am of Paul, I of Apollos," and let us profit by the warning. Theosophy is essentially unsectarian, and work for it forms the entrance to the Inner life. But none can enter there save the man himself in the highest and truest spirit of Brotherhood, and any other attempt at entrance will either be futile or he will lie blasted at the threshold.

But Karma will reconcile all our differences of opinion. A strict account of our actual work will be taken, and the "wages" earned will be recorded to our credit. But as strict an account will

be taken of the work which any one, by indulging in personal grievances, may have hindered his neighbors from doing. Think you it is a light thing to hinder the force of the Theosophical Society, as represented in the person of any of its leaders, from doing its appointed work? So surely as there is a Karmic power behind the Society will that power exact the account for its hindrance, and he is a rash and ignorant man who opposes his puny self to it in the execution of its appointed task.

Thus, then, "UNION IS STRENGTH," and for every reason private differences must be sunk in united work for our Great Cause.

Now what has been our work during the past year? Here we have organized the British Section of the Theosophical Society with the help and under the orders of the President-Founder, Col. Olcott. And instead of one Lodge, have been formed smaller local Branches, which, therefore, have greater powers of work and facilities of meeting. What has been done in India you will probably have already heard. And you have heard or know what has been accomplished and what increase in strength your own Section has made.

As regards our means of spreading knowledge, we have in the West "Lucifer," the "Path," and the T. P. S. pamphlets. All these have brought us into contact with numerous persons of whose existence we should not otherwise have become aware. Thus they are all of them necessary to the Cause, as is also the attempting to influence the public mind by the aid of the general Press. I regret to say that several co-workers on "Lucifer" have now left it and the Society for precisely such personal differences as those alluded to above, and have now become antagonistic, not only to me personally, but to the system of thought which the Theosophical Society inculcates.

On account of a personal feeling against Col. Olcott, the "Lotus"—the French journal—has also seceded from Theosophy, but we have just founded "La Revue Thèosophique" to replace it in Paris. It is edited by myself and managed or directed by Countess d'Adhemar, an American lady, loved and respected by all who know her, and a friend of our Brother, Dr. Buck.

As many of you are aware, we have formed the "Esoteric Section." Its members are pledged, among other things, to work for Theosophy under my direction. By it, for one thing, we have endeavored to secure some solidarity in our common work; to form a strong body of resistance against attempts to injure us on the part of the outside world, against prejudice against the Theosophical Society and against me personally. By its means much may be done to nullify the damage to the work of the Society in the past and to vastly further its work in the future.

Its name, however, I would willingly change. The Boston scandals have entirely discredited the name "Esoteric;" but this is a matter for after consideration.

Thus, as I have already said, our chief enemies are public prejudice and crass obstinacy from a materialistic world; the strong

"personality" of some of our own members; the falsification of our aims and name by money-loving charlatans; and, above all, the desertion of previously devoted friends who have now become our bitterest enemies.

Truly were those words wise which are attributed to Jesus in the Gospels. We sow our seed and some falls by the way-side on heedless ears; some on stony ground, where it springs up in a fit of emotional enthusiasm, and presently, having no root, it dies and "withers away." In other cases the "thorns" and passions of a material world choke back the growth of a goodly fruitage, and it dies when opposed to the "cares of life and the deceitfulness of riches." For, alas, it is only in a few that the Seed of Theosophy finds good ground and brings forth a hundred-fold.

But our union is, and ever will be, our strength, if we preserve our ideal of Universal Brotherhood. It is the old "in hoc signo vinces," which should be our watch-word, for it is under its sacred flag that we shall conquer.

And now a last and parting word. My words may and will pass and be forgotten, but certain sentences from letters written by the Masters will never pass, because they are the embodiment of the highest practical Theosophy. I must translate them for you:

" * * * Let not the fruit of good Karma be your motive; for your Karma, good or bad, being one and the common property of all mankind, nothing good or bad can happen to you that is not shared by many others. Hence your motive, being selfish, can only generate a double effect, good and bad, and will either nullify your good action, or turn it to another man's profit." * * * "There is no happiness for one who is ever thinking of Self and forgetting all other Selves."

"The Universe groans under the weight of such action (Karma), and none other than self-sacrificial Karma relieves it. * * * How many of you have helped humanity to carry its smallest burden, that you should all regard yourselves as Theosophists? Oh, men of the West, who would play at being the Saviors of mankind, before they even spare the life of a mosquito whose sting threatens them! would you be partakers of Divine Wisdom or true Theosophists? Then do as the gods when incarnated do. Feel yourselves the vehicles of the whole humanity, mankind as part of yourselves, and act accordingly. * * *"

These are golden words; may you assimilate them! This is the hope of one who signs herself most sincerely the devoted sister *and servant* of every true follower of the Masters of Theosophy.

Yours fraternally,

H. P. BLAVATSKY.

Whoever in acting dedicates his actions to the Supreme Spirit and puts aside all selfish interest in their result is untouched by sin, even as the leaf of the lotus is unaffected by the waters.

—*Bhagavad-Gita—Chap. 5.*

THE MYSTERY OF ALL TIME

THE inner light which guides men to greatness, and makes them noble, is a mystery through all time and must remain so while Time lasts for us; but there come moments, even in the midst of ordinary life, when Time has no hold upon us, and then all the circumstance of outward existence falls away, and we find ourselves face to face with the mystery beyond. In great trouble, in great joy, in keen excitement, in serious illness, these moments come. Afterwards they seem very wonderful, looking back upon them.

What is this mystery, and why is it so veiled, are the burning questions for anyone who has begun to realize its existence. Trouble most often rouses men to the consciousness of it, and forces them to ask these questions when those, whom one has loved better than oneself, are taken away into the formless abyss of the unknown by death, or are changed, by the experiences of life, till they are no longer recognizable as the same; then comes the wild hunger for knowledge. Why is it so? What is it, that surrounds us with a great dim cloud into which all loved things plunge in time and are lost to us, obliterated, utterly taken from us? It is this which makes life so unbearable to the emotional natures, and which develops selfishness in narrow hearts. If there is no certainty and no permanence in life, then it seems to the Egotist, that there is no reasonable course but to attend to one's own affairs, and be content with the happiness of the first person singular. There are many persons sufficiently generous in temperament to wish others were happy also, and who, if they saw any way to do it, would gladly redress some of the existing ills—the misery of the poor, the social evil, the sufferings of the diseased, the sorrow of those made desolate by death—these things the sentimental philanthropist shudders to think of. He does not act because he can do so little. Shall he take one miserable child and give it comfort when millions will be enduring the same fate when that one is dead? The inexorable cruelty of life continues on its giant course, and those who are born rich and healthy live in pleasant places, afraid to think of the horrors life holds within it. Loss, despair, unutterable pain, comes at last, and the one who has hitherto been fortunate is on a level with those to whom misery has been familiarized by a lifetime of experience. For trouble bites hardest when it springs on a new victim. Of course, there are profoundly selfish natures which do not suffer in this sense, which look only for personal comfort and are content with the small horizon visible to one person's sight; for these, there is but little trouble in the world, there is none of the passionate pain which exists in sensitive and poetic natures. The born artist is aware of pain as soon as he is aware of pleasure; he recognizes

sadness as a part of human life before it has touched on his own. He has an innate consciousness of the mystery of the ages, that thing stirring within man's soul and which enables him to outlive pain and become great, which leads him on the road to the divine life. This gives him enthusiasm, a superb heroism indifferent to calamity; if he is a poet he will write his heart out, even for a generation that has no eyes or ears for him; if he desires to help others personally, he is capable of giving his very life to save one wretched child from out a million of miserable ones. For it is not his puny personal effort in the world that he considers—not his little show of labor done; what he is conscious of is the overmastering desire to work with the beneficent forces of super-nature, to become one with the divine mystery, and when he can forget time and circumstances, he is face to face with that mystery. Many have fancied they must reach it by death; but none have come back to tell us that this is so. We have no proof that man is not as blind beyond the grave as he is on this side of it. Has he entered the eternal thought? If not, the mystery is a mystery still.

To one who is entering occultism in earnest, all the trouble of the world seems suddenly apparent. There is a point of experience when father and mother, wife and child, become indistinguishable, and when they seem no more familiar or friendly than a company of strangers. The one dearest of all may be close at hand and unchanged, and yet is as far as if death had come between. Then all distinction between pleasure and pain, love and hate, have vanished. A melancholy, keener than that felt by a man in his first experience of grief, overshadows the soul. It is the pain of the struggle to break the shell in which man has prisoned himself. Once broken then there is no more pain; all ties are severed, all personal demands are silenced forever. The man has forced himself to face the great mystery, which is now a mystery no longer, for he has become part of it. It is essentially the mystery of the ages, and these have no longer any meaning for him to whom time and space and all other limitations are but passing experiences. It has become to him a reality, profound, indeed, because it is bottomless, wide, indeed, because it is limitless. He has touched on the greatness of life, which is sublime in its impartiality and effortless generosity. He is friend and lover to all those living beings that come within his consciousness, not to the one or two chosen ones only—which is indeed only an enlarged selfishness. While a man retains his humanity, it is certain that one or two chosen ones will give him more pleasure by contact, than all the rest of the beings in the Universe and all the heavenly host; but he has to remember and recognize what this preference is. It is not a selfish thing which has to be crushed out, if the love is the love that gives; freedom from attachments is not a meritorious condition in itself. The freedom needed is not from those who cling to you, but from those to whom you cling. The familiar phrase of the lover "I cannot live without you" must be words which cannot be uttered, to the occultist. If he has but one anchor, the great tides will sweep him away into nothingness. But the natural preference

which must exist in every man for a few persons is one form of the lessons of Life. By contact with these other souls he has other channels by which to penetrate to the great mystery. For every soul touches it, even the darkest. Solitude is a great teacher, but society is even greater. It is so hard to find and take the highest part of those we love, that in the very difficulty of the search there is a serious education. We realize when making that effort, far more clearly what it is that creates the mystery in which we live, and makes us so ignorant. It is the swaying, vibrating, never-resting desires of the animal soul in man. The life of this part of man's nature is so vigorous and strongly developed from the ages during which he has dwelt in it, that it is almost impossible to still it so as to obtain contact with the noble spirit. This constant and confusing life, this ceaseless occupation with the trifles of the hour, this readiness in surface emotion, this quickness to be pleased, amused or distressed, is what baffles our sight and dulls our inner senses. Till we can use these, the mystery remains in its Sphinx-like silence.

(The foregoing article was first printed by Madame Blavatsky in *Lucifer* for September, 1887.)

KARMA

The child is the father of the man, and none the less true is it:

"My brothers! each man's life
The outcome of his former living is;
The bygone wrongs bring forth sorrows and woes,
The bygone right breeds bliss."

"This is the doctrine of Karma."

But in what way does this bygone wrong and right affect the present life? Is the stern nemesis ever following the weary traveler, with a calm, passionless, remorseless step? Is there no escape from its relentless hand? Does the eternal law of cause and effect, unmoved by sorrow and regret, ever deal out its measure of weal and woe as the consequence of past action? The shadow of the yesterday of sin—must it darken the life of today? Is Karma but another name for fate? Does the child unfold the page of the already written book of life in which each event is recorded without the possibility of escape? What is the relation of Karma to the life of the individual? Is there nothing for man to do but to weave the chequered warp and woof of each earthly existence with the stained and discolored threads of past actions? Good resolves and evil tendencies sweep with resistless tide over the nature of man and we are told:

"Whatever action he performs, whether good of bad, everything done in a former body must necessarily be enjoyed or suffered." (*Anugita,* cp III.)

There is good Karma, there is bad Karma, and as the wheel of life moves on, old Karma is exhausted and again fresh Karma is accumulated.

Although at first it may appear that nothing can be more fatalistic than this doctrine, yet a little consideration will show that in reality this is not the case. Karma is twofold, hidden and manifest; Karma is the man that is; Karma is his action. True that each action is a cause from which evolve the countless ramifications of effect in time and space.

"That which ye sow ye reap." In some sphere of action the harvest will be gathered. It is necessary that the man of action should realize this truth. It is equally necessary that the manifestation of this law in the operations of Karma should be clearly apprehended.

Karma, broadly speaking, may be said to be the continuance of the nature of the act, and each act contains within itself the past and future. Every effect which can be realized from an act must be implicit in the act itself or it could never come into existence. Effect is but the nature of the act and cannot exist distinct from its cause. Karma only produces the manifestation of that which already exists; being action it has its operation in time, and Karma may therefore be said to be the same action from another point of time. It must, moreover, be evident that not only is there a relation between the cause and the effect, but there must also be a relation between the cause and the individual who experiences the effect. If it were otherwise, any man would reap the effect of the actions of any other man. We may sometimes appear to reap the effects of the action of others, but this is only apparent. In point of fact it is our own action.

> " * * * None else compels,
> None other holds you that ye live and die."

It is therefore necessary in order to understand the nature of Karma and its relation to the individual to consider action in all its aspects. Every act proceeds from the mind. Beyond the mind there is no action and therefore no Karma. The basis of every act is desire. The plane of desire or egotism is itself action and the matrix of every act. This plane may be considered as non-manifest, yet having a dual manifestation in what we call cause and effect, that is the act and its consequences. In reality, both the act and its consequences are the effect, the cause being on the plane of desire. Desire is therefore the basis of action in its first manifestation on the physical plane, and desire determines the continuation of the act in its Karmic relation to the individual. For a man to be free from the effects of the Karma of any act he must have passed to a state no longer yielding a basis in which that act can inhere. The ripples in the water caused by the action of the stone will extend to the furthest limit of its expanse, but no further; they are bounded by the shore. Their course is ended when there is no longer a basis or suitable medium in which they can inhere;

they expend their force and are not. Karma is, therefore, as dependent upon the present personality for its fulfillment, as it was upon the former for the first initial act. An illustration may be given which will help to explain this.

A seed, say for instance mustard, will produce a mustard tree and nothing else; but in order that it should be produced, it is necessary that the co-operation of soil and culture should be equally present. Without the seed, however much the ground may be tilled and watered, it will not bring forth the plant, but the seed is equally in-operative without the joint action of the soil and culture.

The first great result of Karmic action is the incarnation in physical life. The birth-seeking entity consisting of desires and tendencies, presses forward toward incarnation. It is governed in the selection of its scene of manifestation by the law of economy. Whatever is the ruling tendency, that is to say, whatever group of affinities is strongest, those affinities will lead it to the point of manifestation at which there is the least opposition. It incarnates in those surroundings most in harmony with its Karmic tendencies, and all the effects of actions contained in the Karma so manifesting will be experienced by the individual. This governs the station of life, the sex, the conditions of the irresponsible years of childhood, the constitution with the various diseases inherent in it, and in fact all those determining forces of physical existence which are ordinarily classed under the terms, "heredity," and "national characteristics."

It is really the law of economy which is the truth underlying these terms and which explains them. Take for instance a nation with certain special characteristics. These are the plane of expansion for any entity whose greatest number of affinities are in harmony with those characteristics. The incoming entity following the law of least resistance becomes incarnated in that nation, and all Karmic effects following such characteristics will accrue to the individual. This will explain what is the meaning of such expressions as the "Karma of nations," and what is true of the nation will also apply to family and caste.

It must, however, be remembered that there are many tendencies which are not exhausted in the act of incarnation. It may happen that the Karma which caused an entity to incarnate in any particular surrounding, was only strong enough to carry it into physical existence. Being exhausted in that direction, freedom is obtained for the manifestation of other tendencies and their Karmic effects. For instance, Karmic force may cause an entity to incarnate in a humble sphere of life. He may be born as the child of poor parents. The Karma follows the entity, endures for a longer or shorter time, and becomes exhausted. From that point, the child takes a line of life totally different from his surroundings. Other affinities engendered by former action express themselves in their Karmic results. The lingering effect of the past Karma may still manifest itself in the way of obstacles and obstructions which

are surmounted with varying degrees of success according to their intensity.

From the standpoint of a special creation for each entity entering the world, there is vast and unaccountable injustice. From the standpoint of Karma, the strange vicissitudes and apparent chances of life can be considered in different light as the unerring manifestation of cause and sequence. In a family under the same conditions of poverty and ignorance, one child will be separated from the others and thrown into surroundings very dissimilar. He may be adopted by a rich man, or through some freak of fortune receive an education giving him at once a different position. The Karma of incarnation being exhausted, other Karma asserts itself.

A very important question is here presented: Can an individual affect his own Karma, and if so to what degree and in what manner?

It has been said that Karma is the continuance of the act, and for any particular line of Karma to exert itself it is necessary that there should be the basis of the act engendering that Karma in which it can inhere and operate. But action has many planes in which it can inhere. There is the physical plane, the body with its senses and organs; then there is the intellectual plane, memory, which binds the impressions of the senses into a consecutive whole and reason puts in orderly arrangement its storehouse of facts. Beyond the plane of intellect there is the plane of emotion, the plane of preference for one object rather than another:—the fourth principle of the man. These three, physical, intellectual, and emotional, deal entirely with objects of sense perception and may be called the great battlefield of Karma.* There is also the plane of ethics, the plane of discrimination of the "I ought to do this, I ought not to do that." This plane harmonizes the intellect and the emotions. All these are the planes of Karma or action what to do, and what not to do. It is the mind as the basis of desire that initiates action on the various planes, and it is only through the mind that the effects of rest and action can be received.

An entity enters incarnation with Karmic energy from past existences, that is to say the action of past lives is awaiting its development as effect. This Karmic energy passes into manifestation in harmony with the basic nature of the act. Physical Karma will manifest in the physical tendencies bringing enjoyment and suffering. The intellectual and the ethical planes are also in the same manner the result of the past Karmic tendencies and the man as he is, with his moral and intellectual faculties, is in unbroken continuity with the past.

The entity at birth has therefore a definite amount of Karmic energy. After incarnation this awaits the period in life at which fresh Karma begins. Up to the time of responsibility it is as we

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* See *Bhagavad-Gita* where the whole poem turns upon the conflict in this battlefield, which is called the "sacred plain of *Kurukshetra*," meaning, the "body which is acquired by Karma."

have seen the initial Karma only that manifests. From that time the fresh personality becomes the ruler of his own destiny. It is a great mistake to suppose that an individual is the mere puppet of the past, the helpless victim of fate. The law of Karma is not fatalism, and a little consideration will show that it is possible for an individual to affect his own Karma. If a greater amount of energy be taken up on one plane than on another this will cause the past Karma to unfold itself on that plane. For instance, one who lives entirely on the plane of sense gratification will from the plane byond draw the energy required for the fulfillment of his desires. Let us illustrate by dividing man into upper and lower nature. By directing the mind and aspirations to the lower plane, a "fire" or centre of attraction, is set up there, and in order to feed and fatten it, the energies of the whole upper plane are drawn down and exhausted in supplying the need of energy which exists below due to the indulgence in sense gratification. On the other hand, the centre of attraction may be fixed in the upper portion, and then all the needed energy goes there to result in increase of spirituality. It must be remembered that Nature is all bountiful and withholds not her hand. The demand is made, and the supply will come. But at what cost? That energy which should have strengthened the moral nature and fulfilled the aspirations after good, is drawn to the lower desires. By degrees the higher planes are exhausted of vitality and the good and bad Karma of an entity will be absorbed on the physical plane. If on the other hand the interest is detached from the plane of sense gratification, if there is a constant effort to fix the mind on the attainment of the highest ideal, the result will be that the past Karma will find no basis in which to inhere on the physical plane. Karma will therefore be manifested only in harmony with the plane of desire. The sense energy of the physical plane will exhaust itself on a higher plane and thus become transmuted in its effects.

What are the means through which the effects of Karma can be thus changed is also clear. A person can have no attachment for a thing he does not think about, therefore the first step must be to fix the thought on the highest ideal. In this connection one remark may be made on the subject of repentence. Repentance is a form of thought in which the mind is constantly recurring to a sin. It has therefore to be avoided if one would set the mind free from sin and its Karmic results. All sin has its origin in the mind. The more the mind dwells on any course of conduct, whether with pleasure or pain, the less chance is there for it to become detached from such action. The *manas* (mind) is the knot of the heart; when that is untied from any object, in other words when the mind loses its interest in any object, there will no longer be a link between the Karma connected with that object and the individual.

It is the attitude of the mind which draws the Karmic cords tightly round the soul. It imprisons the aspirations and binds them with chains of difficulty and obstruction. It is desire that causes

the past Karma to take form and shape and build the house of clay. It must be through non-attachment that the soul will burst through the walls of pain, it will be only through a change of mind that the Karmic burden will be lifted.

It will appear, therefore, that although absolutely true that action brings its own result, "there is no destruction here of actions good or not good. Coming to one body after another they become ripened in their respective ways." Yet this ripening is the act of the individual. Free will of man asserts itself and he becomes his own saviour. To the worldly man Karma is a stern Nemesis, to the spiritual man Karma unfolds itself in harmony with his highest aspirations. He will look with tranquillity alike on past and future, neither dwelling with remorse on past sin nor living in expectation of reward for present action.

(The foregoing article was first printed by Mr. Judge in the *Path* for September, 1886.)

APHORISMS ON KARMA

The following, among others not yet used, were given to me by teachers, among them being H. P. Blavatsky. Some were written, others communicated in other ways. To me they were declared to be from manuscripts not now accesssible to the general public. Each one was submitted for my judgment and reason; and just as they, aside from any authority, approved themselves to my reason after serious consideration of them, so I hope they will gain the approval of those my fellow workers to whom I now publish them. WILLIAM Q. JUDGE.

APHORISMS

(1) There is no Karma unless there is a being to make it or feel its effects.

(2) Karma is the adjustment of effects flowing from causes, during which the being upon whom and through whom that adjustment is effected experiences pain or pleasure.

(3) Karma is an undeviating and unerring tendency in the Universe to restore equilibrium, and it operates incessantly.

(4) The apparent stoppage of this restoration to equilibrium is due to the necessary adjustment of disturbance at some other spot, place, or focus which is visible only to the Yogi, to the Sage, or the perfect Seer: there is therefore no stoppage, but only a hid-

(5) Karma operates on all things and beings from the minutest conceivable atom up to Brahma. Proceeding in the three worlds ing from view.

of men, gods, and the elemental beings, no spot in the manifested universe is exempt from its sway.

(6) Karma is not subject to time, and therefore he who knows what is the ultimate division of time in this Universe knows Karma.

(7) For all other men Karma is in its essential nature unknown and unknowable.

(8) But its action may be known by calculation from cause to effect; and this calculation is possible because the effect is wrapped up in and is not succedent to the cause.

(9) The Karma of this earth is the combination of the acts and thoughts of all beings of every grade which were concerned in the preceding Manvantara or evolutionary stream from which ours flows.

(10) And as those beings include Lords of Power and Holy Men, as well as weak and wicked ones, the period of the earth's duration is greater than that of any entity or race upon it.

(11) Because the Karma of this earth and its races began in a past too far back for human minds to reach, an inquiry into its beginning is useless and profitless.

(12) Karmic causes already set in motion must be allowed to sweep on until exhausted, but this permits no man to refuse to help his fellows and every sentient being.

(13) The effects may be counteracted or mitigated by the thoughts and acts of oneself or of another, and then the resulting effects represent the combination and interaction of the whole number of causes involved in producing the effects.

(14) In the life of worlds, races, nations, and individuals, Karma cannot act unless there is an appropriate instrument provided for its action.

(15) And until such appropriate instrument is found, that Karma related to it remains unexpended.

(16) While a man is experiencing Karma in the instrument provided, his other unexpended Karma is not exhausted through other beings or means, but is held reserved for future operation; and lapse of time during which no operation of that Karma is felt causes no deterioration in its force or change in its nature.

(17) The appropriateness of an instrument for the operation of Karma consists in the exact connection and relation of the Karma with the body, mind, intellectual and psychical nature acquired for use by the Ego in any life.

(18) Every instrument used by any Ego in any life is appropriate to the Karma operating through it.

(19) Changes may occur in the instrument during one life so as to make it appropriate for a new class of Karma, and this may take place in two ways: (*a*) through intensity of thought and the power of a vow, and (*b*) through natural alterations due to complete exhaustion of old causes.

(20) As body and mind and soul have each a power of independent action, any one of these may exhaust, independently of the others, some Karmic causes more remote from or nearer to the time of their inception than those operating through other channels.

(21) Karma is both merciful and just. Mercy and Justice are only opposite poles of a single whole; and Mercy without Justice is not possible in the operations of Karma. That which man calls Mercy and Justice is defective, errant, and impure.

(22) Karma may be of three sorts: (*a*) presently operative in this life through the appropriate instruments; (*b*) that which is being made or stored up to be exhausted in the future; (*c*) Karma held over from past life or lives and not operating yet because inhibited by inappropriateness of the instrument in use by the Ego, or by the force of Karma now operating.

(23) Three fields of operation are used in each being by Karma: (*a*) the body and the circumstances; (*b*) the mind and intellect; (*c*) the psychic and astral planes.

(24) Held-over Karma or present Karma may each, or both at once, operate in all of the three fields of Karmic operation at once, or in each of those fields a different class of Karma from that using the others may operate at the same time.

(25) Birth into any sort of body and to obtain the fruits of any sort of Karma is due to the preponderance of the line of Karmic tendency.

(26) The sway of Karmic tendency will influence the incarnation of an Ego, or a family of Egos, for three lives at least, when measures of repression, elimination, or counteraction are not adopted.

(27) Measures taken by an Ego to repress tendency, eliminate defects, and to counteract by setting up different causes, will alter the sway of Karmic tendency and shorten its influence in accordance with the strength or weakness of the efforts expended in carrying out the measures adopted.

(28) No man but a sage or true seer can judge another's Karma. Hence while each receives his deserts, appearances may deceive, and birth into poverty or heavy trial may not be punishment for bad Karma, for Egos continually incarnate into poor surroundings where they experience difficulties and trials which are for the discipline of the Ego and result in strength, fortitude, and sympathy.

(29) Race-Karma influences each unit in the race through the law of Distribution. National Karma operates on the members of the nation by the same law more concentrated. Family Karma governs only with a nation where families have been kept pure and distinct; for in any nation where there is a mixture of family—as obtains in each Kaliyuga period—family Karma is in general distributed over a nation. But even at such periods some families remain coherent for long periods, and then the members feel the

sway of family Karma. The word "family" may include several smaller families.

(30) Karma operates to produce cataclysms of nature by concatenation through the mental and astral planes of being. A cataclysm may be traced to an immediate physical cause such as internal fire and atmospheric disturbance, but these have been brought on by the disturbance created through the dynamic power of human thought.

(31) Egos who have no Karmic connection with a portion of the globe where a cataclysm is coming on are kept without the latter's operation in two ways: (*a*) by repulsion acting on their inner nature, and (*b*) by being called and warned by those who watch the progress of the world.

(These Aphorisms were first printed by Mr. Judge in the *Path* for March, 1893.)

MISCONCEPTIONS OF THEOSOPHY

THEOSOPHY is a name used at the present time to designate a body of knowledge of which humanity stands in sore need. Were the fact of its existence grasped by the powerful minds of the race, their enormous energy, instead of being expended in so many divergent and futile directions, would be applied to lines of true progress, bringing order out of chaos and making human existence a purposeful and happy one compared with what it is now.

That Theosophy has not had a larger acceptance among the leading thinkers of the period may be due to many causes; there is no doubt, however, that students of Theosophy have by all sorts of speculations tended to turn aside serious thinking people from the subject, and that much of the ridicule that has been cast is due to unintelligent, unpractical presentations.

Every student of Theosophy believes in the law of Karma; that the present condition of each is due to past thoughts and deeds; that the relations in which each finds himself are the concrete results of the past. That right conditions and relations can only be brought about by a strict fulfilment of every duty, an adjustment of the balance due to others. He must know that a mere desire to have things different does not provide the necessary conditions; that changes will come about in due course under the law and in accordance with the nature of the causes set in motion by himself. The right position has been declared to be "To suffer or enjoy whatsoever the Higher Self has in store for us by way of discipline or experience;" this is rightful and wise submission to the Law of all beings; no other position will avail us, for it is the very first

step towards sowing good seeds for future harvest. We cannot rebel against the decrees of law and expect to benefit by its operation; we must fulfill it; at the same time we may by right thought and deed create a fairer future and acquire the wisdom to make the most of our then opportunity.

Some theosophists have evidently thought otherwise. Having heard of the "astral plane," they have imagined that they could work better there, unhampered by the obstacles and difficulties of the physical plane. They ignored the fact that the errors of thought and life are in and upon the physical plane, and that the first adjustment has to be made in daily life among our fellow men. Waking consciousness has its place, use and purpose; these have to be known and the knowledge put into operation; if we have learned anything of our nature during waking life, we can best serve our fellows by spreading the knowledge in practical life, that we found good. There is no doubt that every one of us goes into the astral plane and beyond, every night of our lives, but how much of these operations of our consciousness can we bring back into the chaos of selfish desires and separative thoughts that constitute the personality?

Let each one answer for himself. Yet the great work is so to think and act daily as to make the personality a fitting instrument for our higher consciousness and powers. Our work, then, is *not* on the astral plane; being in the physical world under the law, with a consciousness pertaining to that world, let us learn its highest and best use as visible helpers of mankind; it is certain that if we cannot do this visibly, we cannot do it invisibly; we have to deal with minds; minds made up of erroneous ideas in regard to existence; these can only be reached on the plane where the error lies—in waking conscious life.

Some Theosophists are looking and longing for a "coming Christ," though how they can do so in the face of the teachings of Theosophy is a mystery. Just what they expect such a being to accomplish is not clear. The records best known to us of such a being show a message delivered and an example set; how humanity has accepted and made use of the message and profited by the example is a matter of history. Would any number of Christs be able to do any more? It is presumed that the expected "Christ" will be in human form; how are we to know him? Will he say so himself? If so, would one be wise or foolish to accept such a claim? Should some other vouch for him and his claim, are we any better off? To accede to any such claim presents no other appearance than the height of superstition, the abnegation of our highest birthright, discrimination. Should such an one come to the world would he make claims? Has any such ever done so? Surely such a being would be wise enough to know that anyone can make claims, as in the past and doubtless in the future. By his works men would come to recognize his knowledge and power; such has been the way in the past, and what else have we to judge by? Hence if claims are made of such a nature, it should be enough for any

human being of sound judgment, let alone those who are supposed to know something of the fundamental principles of Theosophy.

There has been one vital point that has been missed in all these speculations and expectations. *There has been One here with a world message*, the greatness and importance of which has not begun to be perceived by the majority of Theosophical students. Had there been the first basic perception of what that great fact meant, no such misconceptions and follies as those noted could ever have arisen. As before in the world of men, the message has been given, the example set, and as before, history repeats itself.

The writer of the above in thus presenting his convictions based upon many years' study and application of Theosophy and work in the Theosophical ranks, does not do so with any feeling of arrogance or conceit. Being his sincere convictions, he stands ready to support them by further reasons if called for, or to abandon them should they be shown to be erroneous. They are submitted to the judgment of the reader.

The bane of man for ages has been a reliance upon "authority." It is true that sometimes the impression has been conveyed by individuals that the final arbiters in matters of belief are the Masters, but at no time has any Master given out such an idea. We are engaged in trying to develop a truer appreciation of the Light of Life which is hidden in every man, and hold the final "authority" to be the man himself.

THE COMING CRISIS

In *Blackwood's Edinburgh Magazine* of January, 1880, appeared an article containing, along with some prefatory remarks, a letter signed by a "Turkish Effendi."

H. P. Blavatsky for reasons of her own, republished this article in *The Theosophist* of March, 1880. In January, 1887—seven years later—William Q. Judge, in an article in *The Path*, referred to and quoted from this letter. Mr. Judge's article is entitled "Thoughts in Solitude," and there are here given two paragraphs of the article, after which the "Letter" is reprinted entire.

FOLLOWING the spiritual law, whose complement on the physical plane may be recognized in the axiom that action and reaction are equal, the moral height to which Christ's teachings soared is the measure which decides the depth to which such teaching, when perverted, must inevitably fall, and Christendom may veritably be said to have become Anti-Christian. (It is an old declaration of the esoteric doctrine that "the counterfeit religion will last as long as the true one.")

When we ask to what goal or catastrophe this Western Civilization is hurrying, it is necessary to have the eyes of those who are able to read the signs of the times. The following is a letter

which was signed "A Turkish Effendi" (in the absence of any right to suggest the real and more authoritative name):

MY DEAR FRIEND:

I proceed, in compliance with your request, to put in writing a *resume* in a condensed form of the views which I have expressed in our various conversations together on the Eastern Question, premising only that I have yielded to it under strong pressure, because I fear they may wound the sensibilities or shock the prejudices of your countrymen. As, however, you assure me that they are sufficiently tolerant to have the question, in which they are so much interested, presented to them from an Oriental point of view, I shall write with perfect frankness, and in the conviction that opinions, however unpalatable they may be, which are only offered to the public in the earnest desire to advance the cause of truth, will meet with some response in the breasts of those who are animated with an equally earnest desire to find it. In order to explain how I have come to form these opinions, I must, at the cost of seeming egotistic, make a few prefatory remarks about myself. My father was an official of high rank and old Turkish family, resident for some time in Constantinople, and afterwards in an important seaport in the Levant. An unusually enlightened and well-educated man, he associated much with Europeans; and from early life I have been familiar with the Greek, French and Italian languages. He died when I was about twenty years of age; and I determined to make use of the affluence to which I fell heir by traveling in foreign countries. I had already read largely the literature of both France and Italy, and had to a certain extent become emancipated from the modes of thought, and I may even say from the religious ideas, prevalent among my countrymen. I went in the first instance to Rome, and after a year's sojourn there, proceeded to England, where I assumed an Italian name, and devoted myself to the study of the language, institutions, literature and religion of the country. I was at all times extremely fond of philosophical speculation, and this led me to a study of German. My pursuits were so engrossing that I saw little of society, and the few friends I made were among a comparatively humble class. I remained in England ten years, traveling occasionally on the Continent, and visiting Turkey twice during that time. I then proceeded to America, where I passed a year, and thence went to India by way of Japan and China. In India I remained two years, resuming during this period an Oriental garb, and living principally among my co-religionists. I was chiefly occupied, however, in studying the religious movement among the Hindoos, known as the Brahmo-Samaj. From India I went to Ceylon, where I lived in great retirement, and became deeply immersed in the more occult knowledge of Buddhism. Indeed, these mystical studies so intensely interested me, that it was with difficulty, after a stay of three years, that I succeeded in tearing myself away from them. I then passed, by way of the Persian Gulf, into Persia, remained a

year in Teheran, whence I went to Damascus, where I lived for five years, during which time I performed the Hadj, more out of curiosity than as an act of devotion. Five years ago I arrived here on my way to Constantinople, and was so attracted by the beauty of the spot and the repose which it seemed to offer me, that I determined to pitch my tent here for the remainder of my days, and to spend them in doing what I could to improve the lot of those amidst whom Providence had thrown me.

I am aware that this record of my travels will be received with considerable surprise by those acquainted with the habits of life of Turks generally. I have given it, however, to account for the train of thought into which I have been led, and the conclusions at which I have arrived, and to explain the exceptional and isolated position in which I find myself among my own countrymen, who, as a rule, have no sympathy with the motives which have actuated me through life, or with their results. I have hitherto observed, therefore, a complete reticence in regard to both. Should, however, these pages fall under the eye of any member of the Theosophical Society, either in America, Europe or Asia, they will at once recognize the writer as one of their number, and will, I feel sure, respect that reserve as to my personality which I wish to maintain.

I have already said that in early life I became thoroughly dissatisfied with the religion in which I was born and brought up; and, determined to discard all early prejudices, I resolved to travel over the world, visiting the various centers of religious thought, with the view of making a comparative study of the value of its religions, and of arriving at some conclusion as to the one I ought myself to adopt. As, however, they each claimed to be derived from an inspired source, I very soon became overwhelmed with the presumption of the task which I had undertaken; for I was not conscious of the possession of any verifying faculty which would warrant my deciding between the claims of different revelations, or of judging of the merits of rival forms of inspiration. Nor did it seem possible to me that any evidence in favour of a revelation, which was in all instances offered by human beings like myself, could be of such a nature that another human being should dare to assert that it could have none other than a divine origin; the more especially as the author of it was in all instances in external appearance also a human being. At the same time, I am far from being so daring as to maintain that no divine revelation, claiming to be such, is pervaded with a divine afflatus. On the contrary, it would seem that to a greater or less extent they must all be so. Their relative values must depend, so far as our own earth is concerned, upon the amount of moral truth of a curative kind, in regard to this world's moral disease, which they contain, and upon their practical influence upon the lives and conduct of men. I was therefore led to institute a comparison between the objects which were proposed by various religions; and I found that just in the degree in which they had been diverted from their original design of world-regeneration, were the results unsatisfactory, so far as human

righteousness was concerned; and that the concentration of the mind of the devotee upon a future state of life, and the salvation of his soul after he left this world, tended to produce an enlightened selfishness in his daily life, which has culminated in its extreme form under the influence of one religion, and finally resulted in what is commonly known as Western Civilization. For it is only logical, if a man be taught to consider his highest religious duty to be the salvation of his own soul, while the salvation of his neighbor's occupies a secondary place, that he should instinctively feel his highest earthly duty is the welfare of his own human personality and those belonging to it in this world. It matters not whether this future salvation is to be attained by an act of faith or by merit through good works—the effort is none the less a selfish one. The religion to which I am now referring will be at once recognized as the popular form of Christianity. After a careful study of the teaching of the founder of this religion, I am amazed at the distorted character it has assumed under the influence of the three great sects into which it has become divided—to-wit, the Greek, Catholic and Protestant Christians. There is no teaching so thoroughly altruistic in its character, and which, if it could be literally applied, would, I believe, exercise so direct and beneficial an influence on the human race, as the teaching of Christ; but there is none, it seems to me as an impartial student, the spirit of whose revelation has been more perverted and degraded by His followers of all denominations. The Buddhist, the Hindoo and the Mohammedan, though they have all more or less lost the influence of the afflatus which pervades their sacred writings, have not actually constructed a theology based upon the inversion of the original principles of their religion. Their light has died away till but a faint flicker remains; but Christians have developed their social and political morality out of the very blackness of the shadow thrown by "the light of the World." Hence it is that wherever modern Christendom—which I will, for the sake of distinguishing it from the Christendom proposed by Christ, style Anti-Christendom—comes into contact with the races who live under the dim religious light of their respective revelations, the feeble rays of the latter become extinguished by the gross darkness of this Anti-Christendom, and they lie crushed and mangled under the iron heel of its organized and sanctified selfishness. The real God of Anti-Christendom is Mammom; in Catholic Anti-Christendom, tempered by a lust of spiritual and temporal power; in Greek Anti-Christendom, tempered by a lust of race aggrandizement; but in Protestant Anti-Christendom, reigning supreme. The cultivation of the selfish instinct has unnaturally developed the purely intellectual faculties at the expense of the moral; has stimulated competition; and has produced a combination of mechanical inventions, political institutions, and an individual force of character, against which so-called "heathen" nations, whose cupidities and covetous propensities lie comparatively dormant, are utterly unable to prevail.

This overpowering love of "the root of all evil"—with the

mechanical inventions in the shape of railroads, telegraphs, ironclads, and other appliances which it has discovered for the accumulation of wealth and the destruction of those who impede its accumulation—constitutes what is called "Western Civilization."

Countries in which there are no gigantic swindling corporations, no financial crises by which millions are ruined, or Gatling guns by which they may be slain, are said to be in a state of barbarism. When the civilization of Anti-Christendom comes into contact with barbarism of this sort, instead of lifting it out of its moral error, which would be the case if it were true Christendom, it almost invariably shivers it to pieces. The consequence of the arrival of the so-called Christian in a heathen country is, not to bring immortal life, but physical and moral death. Either the native races die out before him—as in the case of the red Indian of America and the Australian and New Zealander—or they save themselves from physical decay by worshipping, with all the ardor of perverts to a new religion, at the shrine of Mammon—as in the case of Japan—and fortify themselves against dissolution by such a rapid development of the mental faculties and the avaricious instincts, as may enable them to cope successfully with the formidable invading influence of Anti-Christendom. The disastrous moral tendencies and disintegrating effects of inverted Christianity upon a race professing a religion which was far inferior in its origin and conception, but which has been practiced by its professors with more fidelity and devotion, has been strikingly illustrated in the history of my own country. One of the most corrupt forms which Christianity has ever assumed, was to be found organized in the Byzantine empire at the time of its conquest by the Turks. Had the so-called Christian races, which fell under their sway in Europe during their victorious progress westward, been compelled, without exception, to adopt the faith of Islam, it is certain, to my mind, that their moral condition would have been immensely improved. Indeed, you who have traveled among the Moslem Slavs of Bosnia and Herzegovina, who are the descendants of converts to Islam at that epoch, will bear testimony to the fact that they contrast most favorably in true Christian virtues with the descendants of their countrymen who remained Christians; and I fearlessly appeal to the Austrian authorities, now governing those provinces, to bear me out in this assertion. Unfortunately a sufficiently large nominally Christian population was allowed by the Turks to remain in their newly acquired possessions, to taint the conquering race itself. The vices of Byzantinism speedily made themselves felt in the body politic of Turkey. The subservient races—intensely superstitious in the form of their religious belief, which had been degraded into a passport system, by which the believer in the efficacy of certain dogmas and ceremonials might attain heaven, irrespective of his moral character on earth—were unrestrained by religious principles from giving free rein to their natural propensities, which were dishonest and covetous in the extreme. They thus revenged themselves on their conquerors, by undermining them financially, politically and morally; they insidiously

plundered those who were too indifferent to wealth to learn how to preserve it, and infected others with the contagion of their own cupidity, until these became as vicious and corrupt in their means of acquiring riches as they were themselves. This process has been going on for the last five hundred years, until the very fanaticism of the race, which was its best protection against inverted Christianity, has begun to die out, and the governing class of Turks has with rare exceptions become as dishonest and degraded as the Ghiaours they despise. Still they would have been able, for many years yet to come, to hold their own in Europe, but for the enormously increased facilities for the accumulation of wealth, and therefore for the gratification of covetous propensities, created within the last half century by the discoveries of steam and electricity. Not only was Turkey protected formerly from the sordid and contaminating influence of Anti-Christendom by the difficulties of communication, but the mania of developing the resources of foreign countries, for the purpose of appropriating the wealth which they might contain, became proportionately augmented with increased facilities of transport—so that now the very habits of thought in regard to countries styled barbarous have become changed. As an example of this, I would again refer to my own country. I can remember the day when British tourists visited it with a view to the gratification of their aesthetic tastes. They delighted to contrast what they were then pleased to term "Oriental civilization" with their own. Our very backwardness in the mechanical arts was an attraction to them. They went home delighted with the picturesqueness and the indolence of the East. Its bazaars, its costumes, its primitive old-world *cachet,* invested it in their eyes with an indescribable charm; and books were written which fascinated the Western reader with pictures of our manners and customs, because they were so different from those with which he was familiar. Now all this is changed; the modern traveler is in nine cases out of ten a railroad speculator, or a mining engineer, or a financial promoter, or a concession hunter, or perchance a would-be member of Parliament like yourself, coming to see how pecuniary or political capital can be made out of us, and how he can best *exploiter* the resources of the country to his own profit. This he calls "reforming" it. His idea is, not how to make the people morally better, but how best to develop their predatory instincts, and teach them to prey upon each other's pockets. For he knows that by encouraging a rivalry in the pursuits of wealth amongst a people comparatively unskilled in the art of money-grubbing, his superior talent and experience in that occupation will enable him to turn their efforts to his own advantage. He disguises from himself the immorality of the proceeding by the reflection that the introduction of foreign capital will add to the wealth of the country, and increase the material well-being and happiness of the people. But apart from the fallacy that wealth and happiness are synonymous terms, reform of this kind rests on the assumption that natural temperament and religious tendencies of the race will lend themselves to a keen commercial rivalry of

this description; and if it does not, they, like the Australian and the red Indian, must disappear before it. Already the process has begun in Europe. The Moslem is rapidly being reformed out of existence altogether. Between the upper and the nether millstone of Russian greed for territory and of British greed for money, and behind the mask of a prostituted Christianity, the Moslem in Europe has been ground to powder; hundreds of thousands of innocent men, women and children have either perished by violence or starvation, or, driven from their homes, are now struggling to keep body and soul together as best they can in misery and desolation, crushed beneath the wheels of the Juggernauth of "Progress"—their only crime, like that of the poor crossing-sweeper, I think, in one of your own novels, that they did not "move on." This is called in modern parlance "the civilizing influence of Christianity." At this moment the Russians are pushing roads through their newly-acquired territory towards Kars. I am informed by an intelligent Moslem gentleman, who has just arrived from that district, that the effect of their "civilizing" influence upon the inhabitants of the villages, through which these roads pass, is to convert the women into prostitutes and the men into drunkards. No wonder the Mohammedan population is flocking in thousands across the frontier into Turkish territory, abandoning their homes and landed possessions in order to escape the contamination of Anti-Christendom.

In these days of steam and electricity, not only has the traveler no eye for the moral virtues of a people, but his aesthetic faculties have become blunted; he regards them only as money-making machines, and he esteems them just in the degree in which they excel in the art of wealth-accumulation. Blinded by a selfish utilitarianism, he can now see only barbarism in a country where the landscape is not obscured by the black smoke of factory-chimneys, and the ear deafened by the scream of the locomotive. For him a people who cling to the manners and customs of a by-gone epoch, with which their own most glorious traditions are associated, have no charm. He sees in a race, which still endeavors to follow the faith of their forefathers with simplicity and devotion, nothing but ignorant fanaticism, for he has long since substituted hypocrisy for sincerity in his own belief. He despises a peasantry whose instincts of submission and obedience induce them to suffer rather than rise in revolt against a government which oppresses them, because the head of it is invested in their eyes with a sacred character. He can no longer find anything to admire or to interest in the contrast between the East and West, but everything to condemn; and his only sympathy is with that section of the population in Turkey, who, called Christians like himself, like him, devote themselves to the study of how much can be made, by fair means or foul, out of their Moslem neighbors.

While I observe that this change has come over the Western traveler of late years—a change which I attribute to the mechanical appliances of the age—a corresponding effect, owing to the same cause, has, I regret to say, been produced upon my own country-

men. A gradual assimilation has been for some time in progress in the East with the habits and customs of the rest of Europe. We are abandoning our distinctive costume, and adapting ourselves to a Western mode of life in many ways. We are becoming lax in the observances of our religion; and it is now the fashion for our women to get their high-heeled boots and bonnets from Paris, and for our youths of good family to go to that city of pleasure, or to one of the large capitals of Europe, for their education. Here they adopt all the vices of Anti-Christendom, for the attractions of a civilization based upon enlightened selfishness are overpoweringly seductive; and they return without religion of any sort—shallow, sceptical, egotistical and thoroughly demoralized. It is next to impossible for a Moslem youth, as I myself experienced, to come out of that fire uncontaminated. His religion fits him to live with simple and primitive races, and even to acquire a moral control over them; but he is fascinated and overpowered by the mighty influence of the glamour of the West. He returns to Turkey with his principles thoroughly undermined, and, if he has sufficient ability, adds one to the number of those who misgovern it.

The two dominant vices, which characterize Anti-Christendom, are cupidity and hypocrisy. That which chiefly revolts the Turk in this disguised attack upon the morals of his people, no less than upon the very existence of his empire, is, that it should be made under the pretext of morality, and behind the flimsy veil of humanitarianism. It is in the nature of the religious idea that just in proportion as it was originally penetrated with a divine truth, which has become perverted, does it engender hypocrisy. This was so true of Judaism, that when the founder of Christianity came, though himself a Jew, he scorchingly denounced the class which most loudly professed the religion which they profaned. But the Phariseeism which has made war upon Turkey is far more intense in degree than that which he attacked, for the religion which it profanes contains the most divine truth which the world ever received. Mahomet divided the nether world into seven hells, and in the lowest he placed the hypocrites of all religions. I have now carefully examined into many religions, but as none of them demanded so high a standard from its followers as Christianity, there has not been any development of hypocrisy out of them at all corresponding to that which is peculiar to Anti-Christianity. For that reason I am constrained to think that its contributions to the region assigned to hypocrites by the prophet will be out of all proportion to the hypocrites of other religions.

In illustration of this, see how the principles of morality and justice are at this moment being hypocritically outraged in Albania, where, on the moral ground that a nationality has an inherent right to the property of its neighbor, if it can make a claim of similarity of race, a southern district of the country is to be forcibly given to Greece; while, in violation of the same moral principle, a northern district is to be taken from the Albanian nationality, to which by right of race it belongs, and violently and against the will

of the people, who are in no way consulted as to their fate, is to be handed over for annexation to the Montenegrins—a race whom the population to be annexed traditionally hate and detest.

When Anti-Christian nations, sitting in solemn congress, can be guilty of such prostitution of the most sacred principles in the name of morality, and construct an international code of ethics to be applicable to Turkey alone, and which they would one and all refuse to admit or be controlled by, themselves—when we know that the internal corruption, the administrative abuses, and the oppressive misgovernment of the power which has just made war against us in the name of humanity, have driven the population to despair, and the authorities to the most cruel excesses in order to repress them—and when, in the face of all this most transparent humbug, these anti-Christian nations arrogate to themselves, on the ground of their superior civilization and morality, the right to impose reform upon Turkey—we neither admit their pretensions, covet their civilization, believe in their good faith, nor respect their morality.

Thus it is that, from first to last, the woes of Turkey have been due to its contact with Anti-Christendom. The race is now paying the penalty for that lust of dominion and power, which tempted them in the first instance to cross the Bosphorus. From the day on which the tree of empire was planted in Europe, the canker, in the shape of the opposing religion, began to gnaw at its roots. When the Christians within had thoroughly eaten out its vitals, they called on the Christians without for assistance; and it is morally impossible that the decayed trunk can much longer withstand their combined efforts. But as I commenced by saying, had the invading Moslems in the first instance converted the entire population to their creed, Turkey might have even now withstood the assaults of "progress." Nay, more, it is not impossible that her victorious armies might have overrun Europe, and that the faith of Islam might have extended over the whole of what is now termed the civilized world. I have often thought how much happier it would have been for Europe, and unquestionably for the rest of the world, had such been the case. That wars and national antagonisms would have continued, is doubtless true; but we should have been saved the violent political and social changes which have resulted from steam and electricity, and have continued to live the simple and primitive life which satisfied the aspirations of our ancestors, and in which they found contentment and happiness, while millions of barbarians would to this day have remained in ignorance of the gigantic vices peculiar to Anti-Christian civilization. The West would then have been spared the terrible consequences, which are even now impending, as the inevitable result of an intellectual progress to which there has been no corresponding moral advance. The persistent violation for eighteen centuries of the great altruistic law, propounded and enjoined by the great founder of the Christian religion, must inevitably produce a corresponding catastrophe; and the day is not far distant when modern civilization will find that in its great scien-

tific discoveries and inventions, devised for the purpose of ministering to its own extravagant necessities, it has forged the weapons by which it will itself be destroyed. No better evidence of the truth of this can be found than in the fact that Anti-Christendom alone is menaced with the danger of a great class revolution; already in every so-called Christian country we hear the mutterings of the coming storm when labor and capital will find themselves arrayed against each other—when rich and poor will meet in deadly antagonism, and the spoilers and the spoiled solve, by means of the most recently invented artillery, the economic problems of modern "progress." It is surely a remarkable fact, that this struggle between rich and poor is especially reserved for those whose religion inculcates upon them, as the highest law—the love of their neighbor—and most strongly denounces the love of money. No country, which does not bear the name of Christian, is thus threatened. Even in Turkey, in spite of its bad government and the many Christians who live in it, socialism, communism, nihilism, internationalism, and all kindred forms of class revolution, are unknown, for the simple reason that Turkey has so far, at least, successfully resisted the influence of "Anti-Christian civilization."

In the degree in which the State depends for its political, commercial and social well-being and prosperity, not upon a moral, but a mechanical basis, is its foundation perilous. When the life-blood of a nation is its wealth, and the existence of that wealth depends upon the regularity with which railroads and telegraphs perform their functions, it is in the power of a few skilled artisans, by means of a combined operation, to strangle it. Only the other day the engineers and firemen of a few railroads in the United States struck for a week; nearly a thousand men were killed and wounded before the trains could be set running again; millions of dollars worth of property was destroyed. The contagion spread to the mines and factories, and, had the movement been more skilfully organized; the whole country would have been in revolution; and it is impossible to tell what the results might have been. Combinations among the working classes are now rendered practicable by rail and wire, which formerly were impossible; and the facilities, which exist for secret conspiracy, have turned Europe into a slumbering volcano, an eruption of which is rapidly approaching.

Thus it is that the laws of retribution run their course, and that the injuries—that Anti-Christendom has inflicted upon the more primitive and simple races of the world, which, under the pretext of civilizing them, it has explored to its own profit—will be amply avenged. Believe me, my dear friend, that it is under no vindictive impulse or spirit of religious intolerance that I write thus; on the contrary, though I consider Musselmans generally to be far more religious than Christians, inasmuch as they practice more conscientiously the teaching of their prophet, I feel that teaching, from an ethical point of view, to be infinitely inferior to that of Christ. I have written, therefore, without prejudice, in this attempt

philosophically to analyze the nature and causes of the collision which has at last culminated between the East and the West, between the so-called Christendom and Islam. And I should only be too thankful if it could be proved to me that I had done the form of religion you profess, or the nation to which you belong, an injustice. I am far from wishing to insinuate that among Christians, even as Christianity is at present professed and practiced, there are not as good men as among nations called heathen and barbarous. I am even prepared to admit there are better—for some struggle to practice the higher virtues of Christianity, not unsuccessfully, considering the manner in which these are conventionally travestied; while others, who reject the popular theology altogether, have risen higher than ordinary modern Christian practice by force of reaction against the hypocrisy and shams by which they are surrounded —but these are in a feeble minority, and unable to affect the popular standard. Such men existed among the Jews at the time of Christ, but they did not prevent Him from denouncing the moral iniquities of His day, or the Church which countenanced them. At the same time I must remind you that I shrank from the task which you imposed upon me, and only consented at last to undertake it on your repeated assurances that by some, at all events, of your countrymen, the spirit by which I have been animated in writing thus frankly will not be misconceived. Believe me, my dear friend,

Yours very sincerely,

A Turkish Effendi.

THE MONAD

THE study of occult cosmogony, however infinite its changes, however varied in parts, can never be undertaken with success unless those variations and parts are viewed as a Universal Unity. A conception of unity must be the basis of all speculation, its starting point as well as its destiny. It was always so in the archaic systems that were founded on occult knowledge. Thus the Greek system agrees with the Phoenician cosmogony, and both agree with the Orphic Triad which shows Eros, Chaos and Chronos as the three co-operating principles emanating from the Concealed and Unknowable Point. There could be no philosophical conception of a logical, universal and Absolute Deity without the mathematical Point within the Circle upon which to base such speculations. The Point is the real Esoteric Logos, or Pythagorean Monad, and from this Point or Monad proceeds the triune co-equal nature of the first differentiated substance or the con-substantiality of the (manifested) Spirit, Matter and the Universe. For the Greek *Monas* signifies Unity in its primary sense.

This basic conception of Unity is further insisted upon in the definition of the Pythagorean triangle:

> The Pythagorean Triangle * * * consists of Ten Points inscribed pyramid-like (from one to four) within its three sides, and it symbolizes the Universe in the famous Pythagorean Decad. The upper single point is a Monad, and represents a Unit-Point, which is *the* Unity whence all proceeds. All is of the same essence with it. While the ten points within the equilateral Triangle represent the phenomenal world, the three sides enclosing the pyramid of points are the barriers of *noumenal* matter, or Substance, that separate it from the world of thought. (Secret Doctrine; 1, 675.)

The Pythagorean Monas is said to dwell in solitude and "darkness" like the "Germ," but it is darkness only to our ignorance.

The super-cosmic Monad being the Unit Point whence all proceeds, the study of its "graduated" nature must be undertaken only from the emphasized standpoint of that Unity and of a return to Unity of all its graduations.

The author of the "Secret Doctrine" reverts again and again to the essential unity of all monads, gods and atoms, however convenient may be their separate study for the purposes of occult science:

> The Gods and Monads of the ancients—from Pythagoras down to Leibnitz—and the atoms of the present materialistic schools (as borrowed by them from the theories of the old Greek Atomists) are only a compound unit, or a graduated unity like the human frame, which begins with body and ends with spirit. In the occult sciences they can be studied separately, but they can never be mastered unless they are viewed in their mutual correlations during their life cycle, and as a Universal Unity during Pralayas. (Secret Doctrine; 1, 672.)

The difference between the Super-cosmic Monad and the Manifested Monads must be clearly understood. It is the Super-cosmic Monad which emanates the First Triangle and which then disappears in its own "realm of eternal light" after calling into existence its Divine Manifested Ideation which becomes the basis of manifestation:

> Those unable to seize the difference between the Monad—the Universal Unit—and the Monads of the Manifested Unity, as also between the ever hidden and the revealed Logos, or the Word, ought never to meddle with philosophy, let alone with the esoteric sciences. (Secret Doctrine; 1, 673.)

Relating this to the explanation given of the Pythagorean triangle, the Monad, which is the Universal Unit, or the ever hidden

Logos, corresponds with the upper single point of the triangle, while the points within the triangle correspond with the "manifested unity" or the revealed Logos.

This difference seems so important from the metaphysical viewpoint that it is necessary to seek for all the light available inasmuch as a confusion might be fatal to comprehension. We may therefore recapitulate by saying that the Super-cosmic Monad or Universal Unit is the *absolutely ideal universe*, which must be distinguished from the invisible but manifested Kosmos. The Universal Unit, the Point, retires into, and merges with, the Circle after having emanated the first three points and connected them with lines, thus forming the first *noumenal* basis of the Second Triangle in the Manifested World. It is the Super-cosmic Monad which disappears in its own realm of Eternal Light, leaving behind itself only its Divine Manifested Ideation and opening the understanding of the Creative Logoi (the Manus) so that they see in the Ideal World the archetypal forms of all and proceed to copy and build, or fashion, upon these models "forms evanescent and transcendent."

Thus the Divine Thought personifies into the Manus, each of the Manus being the special god, the creator and fashioner of all that appears during his own respective cycle of being—or Manvantara. The Manu seems, then, to be the radiating point for the Monads or Progenitors of Solar Systems, Planetary Chains, "Kingdoms" of nature, and Humanity—"the term Monad being one which may apply equally to the vastest Solar System or the tiniest atom." (S. D.; 1, 49.)

> As the Logos reflects the Universe of the Divine Mind, and the Manifested Universe reflects itself in each of its Monads, as Leibnitz put it repeating an Eastern teaching, so the Monad has, during the cycle of its incarnations, to reflect itself in every *root-form* of each kingdom. (Secret Doctrine; 2, 196.)

The Manus, thus having their understanding opened by the Super-Cosmic Monad, having received, as it were, the initial impulse, are further described as "The Creators of the Creators of our First Race" (S. D.; 2, 324). The Primeval Manu is the Unseen Logos who evolves all the other Logoi and who gives being to the other Manus who emanate the universes in its collectivity and who represent in their aggregate the Manifested Logos. But the student must be reminded that the name Svâyambhuva is a generic as well as a specific name and is applied to all the lesser Manus who become the creators of their own humanities.

> We learn in the commentaries that while no Dhyan Chohan, not even the highest, can realize completely *"The condition of the preceding Cosmic Evolution * * * the Manus retain a knowledge of their experiences in all the Cosmic Evolutions throughout Eternity."* This is very plain; the first Manu is

called Svâyambhuva, the "Self-manifested," the Son of the *Unmanifested* Father. The Manus are the Creators of the Creators of our First Race—the Spirit of Mankind—which does not prevent the *seven* Manus from having been the first "Pre-Adamic" Men on Earth. Manu declares himself created by Virâj, or Vaishvânara the Spirit of Humanity, which means that his Monad emanates from the never-resting Principle in the beginning of every new Cosmic Activity—that Logos or Universal Monad (collective Elohim) which radiates *from within himself* all those Cosmic Monads that become the centres of activity—Progenitors of the numberless Solar Systems as well as of the yet undifferentiated *human* Monads of Planetary Chains as well as every being thereon. Svâyambhuva, or Self-born, is the name of every Cosmic Monad *which becomes a center of force, from within which emerges a planetary chain* (of which chains there are seven in our system). And the radiations of this Center become again so many Manus Svâyambhuva (a mysterious generic name, mean far more than appears), each of them becoming, as a Host, the Creator of his own Humanity. (Secret Doctrine; 2, 324-325.)

Let the student therefore clearly discriminate between the super-cosmic Monad which belongs to Unmanifested Being and "those cosmic monads that become the centers of activity," and that belong to the planes of manifestation. It is with the latter that the general course of evolution has to deal. *At the same time he must preserve the idea of Unity as his mental background.*

(To be continued)

Give light and comfort to the toiling pilgrim, and seek out him who knows still less than thou; who in his wretched desolation sits starving for the bread of Wisdom and the bread which feeds the shadow, without a Teacher, hope, or consolation, and—let him hear the Law. —*The Voice of the Silence—p. 38.*

From Gods to men, from Worlds to atoms, from a Star to a rush-light, from the Sun to the vital heat of the meanest organic being—the world of Form and Existence is an immense chain, the links of which are all connected. The Law of Analogy is the first key to the world-problem. —*Secret Doctrine—Vol. 1, p. 662.*

Equal-mindedness is called Yoga.—*Bhagavad-Gita—Chap. 2.*

SOME WORDS ON DAILY LIFE

(*Written by a Master of Wisdom*)

"It is divine philosophy alone, the spiritual and psychic blending of man with nature, which, by revealing the fundamental truths that lie hidden under the objects of sense and perception, can promote a spirit of unity and harmony in spite of the great diversities of conflicting creeds. Theosophy, therefore, expects and demands from the Fellows of the Society a great mutual toleration and charity for each other's shortcomings, ungrudging mutual help in the search for truths in every department of nature—moral and physical. And this ethical standard must be unflinchingly applied to daily life.

"Theosophy should not represent merely a collection of moral verities, a bundle of metaphysical ethics, epitomized in theoretical dissertations. Theosophy *must be made practical;* and is has, therefore, to be disencumbered of useless digressions, in the sense of desultory orations and fine talk. Let every Theosophist only do his duty, that which he can and ought to do, and very soon the sum of human misery, within and around the areas of every Branch of your Society, will be found visibly diminished. Forget SELF in working for others—and the task will become an easy and a light one for you. * * *

"Do not set your pride in the appreciation and acknowledgement of that work by others. Why should any member of the Theosophical Society, striving to become a Theosophist, put any value upon his neighbors' good or bad opinion of himself and his work, so long as he himself knows it to be useful and beneficent to other people? Human praise and enthusiasm are short-lived at best; the laugh of the scoffer and the condemnation of the indifferent looker-on are sure to follow, and generally to out-weigh, the admiring praise of the friendly. Do not despise the opinion of the world, nor provoke it uselessly to unjust criticism. Remain rather as indifferent to the abuse as to the praise of those who can never know you as you really are, and who ought, therefore, to find you unmoved by either, and ever placing the approval or condemnation of your own *Inner Self* higher than that of the multitudes.

"Those of you who would know yourselves in the spirit of truth, learn to live alone even amidst the great crowds which may sometimes surround you. Seek communion and intercourse only with the God within your own soul; heed only the praise or blame of that deity which can never be separated from your *true* self, as it is verily that God itself: called the HIGHER CONSCIOUSNESS. Put without delay your good intentions into practice, never leaving a single one to remain only an intention—expecting, mean-

while, neither reward nor even acknowledgment for the good you may have done. Reward and acknowledgment are in yourself and inseparable from you, as it is your Inner Self alone which can appreciate them at their true degree and value. For each one of you contains within the precincts of his inner tabernacle the Supreme Court—prosecutor, defense, jury and judge—whose sentence is the only one without appeal; since none can know you better than you do yourself, when once you have learned to judge that Self by the never wavering light of the inner divinity—your higher Consciousness. Let, therefore, the masses, which can never know your true selves, condemn your outer selves according to their own false lights. * * *

"The majority of the public Areopagus is generally composed of self-appointed judges, who have never made a permanent deity of any idol save their own personalities—their lower selves; for those who try in their walk in life, to follow their *inner light* will never be found judging, far less condemning, those weaker than themselves. What does it matter then, whether the former condemn or praise, whether they humble you or exalt you on a pinnacle? They will never comprehend you one way or the other. They may make an idol of you, so long as they imagine you a faithful mirror of themselves on the pedestal or altar which they have reared for you, and while you amuse or benefit them. You cannot expect to be anything for them but a temporary *fetish,* succeeding another fetish just over-thrown, and followed in your turn by another idol. Let, therefore, those who have created that idol destroy it whenever they like, casting it down with as little cause as they had for setting it up. Your Western Society can no more live without its Khalif of an hour than it can worship one for any longer period; and whenever it breaks an idol and then besmears it with mud, it is not the model, but the disfigured image created by its own foul fancy and which it has endowed with its own vices, that Society dethrones and breaks.

"Theosophy can only find objective expression in an all-embracing code of life, thoroughly impregnated with the spirit of mutual tolerance, charity, and brotherly love. Its Society, as a body, has a task before it which, unless performed with the utmost discretion, will cause the world of the indifferent and the selfish to rise up in arms against it. Theosophy has to fight intolerance, prejudice, ignorance, and selfishness, hidden under the mantle of hypocrisy. It has to throw all the light it can from the torch of Truth, with which its servants are entrusted. It must do this without fear or hesitation, dreading neither reproof nor condemnation. Theosophy, through its mouthpiece, the Society, has to tell the TRUTH to the very face of LIE; to beard the tiger in its den, without thought or fear of evil consequences, and to set at defiance calumny and threats. *As an Association,* it has not only the right, but the duty to uncloak vice and do its best to redress wrongs, whether through the voice of its chosen lecturers or the printed word of its journals and publications—making its accusations, however, as impersonal

as possible. But its Fellows, or Members, have *individually* no such right. Its followers have, first of all, to set the example of a firmly outlined and as firmly applied morality, before they obtain the right to point out, even in a spirit of kindness, the absence of a like ethic unity and singleness of purpose in other associations or individuals. No Theosophist should blame a brother, whether within or outside of the association; neither may he throw a slur upon another's actions or denounce him, lest he himself lose the right to be considered a Theosophist. For, as such, he has to turn away his gaze from the imperfections of his neighbour, and centre rather his attention upon his own shortcomings, in order to correct them and become wiser. Let him not show the disparity between claim and action in another, but, whether in the case of a brother, a neighbour, or simply a fellow man, let him rather ever help one weaker than himself on the arduous walk of life.

"The problem of true Theosophy and its great mission are, first, the working out of clear unequivocal conceptions of ethic ideas and duties, such as shall best and most fully satisfy the right and altruistic feelings in men; and, second, the modeling of these conceptions for their adaptation into such forms of daily life, as shall offer a field where they may be applied with most equitableness.

"Such is the common work placed before all who are willing to act on these principles. It is a laborious task, and will require strenuous and persevering exertion; but it must lead you insensibly to progress, and leave you no room for any selfish aspirations outside the limits traced. Do not indulge personally in unbrotherly comparison between the task accomplished by yourself and the work left undone by your neighbors or brothers. In the fields of Theosophy *none is held to weed out a larger plot of ground than his strength and capacity will permit him.* Do not be too severe on the merits or demerits of one who seeks admission among your ranks, as the truth about the actual state of the inner man can only be known to Karma, and can be dealt with justly by that all-seeing LAW alone. Even the simple presence amidst you of a well-intentioned and sympathizing individual may help you magnetically. * * * You are the free volunteer workers on the fields of Truth, and as such must leave no obstruction on the paths leading to that field.

* * * * * * *

"The degree of success or failure are the landmarks the Masters have to follow, as they will constitute the barriers placed with your own hands between yourselves and those whom you have asked to be your teachers. The nearer your approach to the goal contemplated—the shorter the distance between the student and the Master."

(The foregoing was first published by Madame Blavatsky in *Lucifer* for January, 1888.)

PAPYRUS—THE GEM

THE roads were thronged with the people moving toward the great square, for it was the feast of the Goddess. The temples were crowded, while long lines of men and maidens in the robes of "The Sacred" wound in and out toward the river.

Music and song rose and fell upon the evening breeze, like the pulse of a throbbing heart. Here and there could be seen the Scribes, and seated in an open space, the Tale-tellers. One of these, as I rested near him, told the tale of

ONE WHO FOUND THE GEM

"In the land of the Wise-men there dwelt a young man. Many years had he labored in a strange mine; the 'Mine of the Priceless Gems; hopefully, bravely, but fruitlessly. He had long known that he who should find the Master Stone would be free, full of peace, and dig no more, for nothing better could be found. He also knew that he who found the stone should seek to share it with all men.

"Many small stones had he found, but they were laid aside to be used when the great stone was reached.

"Silently and steadily he worked on, until one gloomy day when he had grown so weak that he could make but one more effort, that effort was rewarded, and before him lay the great gem. Weary, weak, but joyful, he gathered it into his bosom, and went forth to share it with others; for he who told not of his gem, or shared it not with all men, must lose the stone.

"Far he wandered, telling his wonderful story, the *finding of the Priceless Stone*—the stone that made men greater, wiser, more loving than all things living; the stone that no man could keep unless he gave it away.

"Far he wandered in his own country, seeking to tell his story and give of the Stone to each one he met. Silently they listened—gravely they meditated and gently they said to him: 'This is Kali-Yuga, the dark age. Come to us a hundred thousand years from now. Until then—the stone is not for us. It is Karma.'

"Far into another land he wandered, ever trying for the same end. Gravely they listened, quietly they spoke: 'Peace be with you. When the Lotus ceases to bloom and our Sacred River runs dry, come to us. Until then we need not the stone.'

"Over the seas unto another land he went, for fully he believed that there they would hear and share with him. The many days of wandering and the long journey across the sea had made him thin and ragged. He had not thought of this, but as he told his story he was reminded of it and many other things, for here the people answered in many ways and not always gently.

"Some listened, for his story was new to them, but the gem was uncut, and they wished it polished.

"Others paused and desired him to tell his story in their tents, for that would make them exalted and famous, but they wanted not the gem. As he did not belong to their tribe, it would bring discredit upon them to receive anything from him.

"One paused to listen and desired some of the stone, but he desired to use it to elevate his own position and assist him in over-reaching his fellows in bartering and bargaining. The Wanderer was unable to give any of the stone to such as this one.

"Another listened, but inasmuch as the Wanderer refused to make the gem float in the air, he would none of it.

"Another heard, but he already knew of a better stone, and was sure he would find it, because he ate nothing but star-light and moon-beams.

"Another could not receive any of the stone or listen to the story, for the Wanderer was poor and ragged. Unless he was dressed in purple and fine linen and told his story in words of oil and honey, he could not be the possessor of the gem.

"Still another heard, but he knew it was not the gem. As the Wanderer had been unsuccessful before, surely he could not have found the stone. Even had he found it, he could not have the proper judgment to divide it. So he wanted none of the stone.

"Near and far went the wanderer. Still ever the same. Some wanted it, but the stone was too hard, or not bright enough. He was not of their own people, or was ignorant. He was too ragged and worn to suit their ideas, so they wanted none of the stone.

"Saddened, aged and heart-sore, he wandered back to the land of the Wise men. To one of these he went, telling of his journeyings and that no man would share with him the magnificent stone, and also of his sorrow that he too must lose it.

" 'Be not troubled, my son,' said the Wise one, 'the stone is for you, nor can you lose it. He who makes the effort to help his fellow man is the rightful owner and still possesses the entire stone, although he has shared it with all the world. To each and every one to whom you have spoken, although they knew it not, you have given one of the smaller stones which you first found. It is enough. When the Master Stone is cut and polished, then is the labor of the fortunate possessor ended. The long journeying and weary wandering, the sorrow-laden heart and tear-dimmed eyes, have cut and polished your gem. Behold, it is a white and a fair stone!'

"Drawing it from his bosom, the Wanderer gazed into the wonderful light of the stone while an expression of great peace stole over his face. Holding the gem close to his bosom his eyelids closed, and he fell asleep, a wanderer no more."

(The foregoing allegory was first published by Mr. Judge in the *Path* for March, 1887, over the signature of "Rameses.")

Yoga is skill in the performance of actions.

—*Bhagavad-Gita—Chap. 2.*

TO ALL OPEN-MINDED THEOSOPHISTS

TWO Masters were particularly concerned in the bringing of the message of Theosophy to the Western World.

TWO Messengers were Their mouth-pieces *from the beginning;* by their inspiration and labors the Society was built up and maintained.

When the Messengers departed from this scene, all that was left here was the *Message* (exoteric and esoteric). and its students of more or less proficiency in the assimilation of that Message.

With the altruistic example of the Messengers and the inspiration of the Message, *the Society should have been able to stand alone and united.*

Unfortunately, history tells another story; disintegration began at once, and still goes on, and a grand opportunity to impress the world with the spirit and life of the Message has been lost, through neglect of the essentials and pursuit of non-essentials.

The First Object—the most important of all—the others being subsidiary—has been lost sight of in its direct bearing upon all the changes and differences that have occured. "To form a nucleus of Universal Brotherhood without any distinctions whatever" *was,* and *is,* the key to the situation. Let me quote a few sentences from H. P. B.'s *last message* to the American Theosophists in April, 1891:

"The critical nature of the stage on which we have entered is as well known to the forces that fight against us, as to those that fight on our side. No opportunity will be lost of sowing dissension, of taking advantage of mistakes and false moves, of instilling doubt, of augmenting difficulties, of breathing suspicions, so that by any and every means the unity of the Society may be broken and the ranks of our Fellows thinned and thrown into disarray. Never has it been more necessary for the members of the T. S. to lay to heart the old parable of the bundle of sticks than it is at the present time; *divided, they will inevitably be broken, one by one;* united, there is no force on earth able to destroy our Brotherhood. * * *After all, every wish and thought I can utter are summed up in this one sentence, the never-dormant wish of my heart: 'BE THEOSOPHISTS, WORK FOR THEOSOPHY.'"

These were prophetic words—but the warning was not taken.

It now remains for those who are able to take the words that express the never-dormant wish of her heart as the key-note of the present and future: "Be Theosophists, work for Theosophy," and get together on that kind of a basis; for these are the essentials.

The unassailable basis for union among Theosophists, wherever and however situated, is SIMILARITY OF AIM, PURPOSE, AND TEACHING. The acceptance of this principle by all Theosophists would at once remove all barriers. A beginning must be made by those *whose minds have become plastic by the buffetings*

of experience. An agreement between such is necessary; an assembling together in this spirit.

To give this spirit expression requires a declaration, and a name by which those making the declaration may be known.

To call it The Theosophical Society would be to take the name now in use by at least two opposing organizations. To even call it a Society has the color of an "organization"—one of many, and would act as a barrier. The phrase used by one of the Messengers is significant, and avoids all conflict with organizations, being capable of including all without detriment to any. That phrase is:

THE UNITED LODGE OF THEOSOPHISTS.

Members of any organization or unattached, old and new students, could belong to it without disturbing their affiliations, for the sole condition necessary would be the acceptance of the principle of *similarity of aim, purpose, and teaching.* The binding spiritual force of this principle of brotherhood needs no such adventitious aids as Constitution or By-Laws—or Officers to administer them. With *it* as basis for union, no possible cause for differences could arise; no room is found here for leader or authority, for dogma or superstition, and yet—as there are stores of knowledge left for all—the right spirit must bring forth from "those who never fail" all necessary assistance. The door seems open for those who *would,* but cannot see a way. Any considerable number, *living, thinking, acting, upon this basis,* must form a spiritual focus, from which all things are possible.

Local Lodges could be formed using the name and promulgating the basis of union,recognizing Theosophists as such, regardless of organization; open meetings; public work, keeping Theosophy and Brotherhood prominent; intercommunication between Lodges, free and frequent; comparing methods of work of local Lodges; mutual assistance; furtherance of the Great *Movement* in all directions possible; the motto: "Be Theosophists; work for Theosophy."

THE WAY TO UNITE IS TO UNITE—NOTHING PREVENTS IF THAT IS THE DESIRE.

Those who find in these suggestions a way out of existing conditions are invited to communicate with ZADOK, care of John B. Stewart, 604 Kohl Building, San Francisco, Cal.

It should be added that there are seven Lodges in operation on this basis now, each entirely independent, yet all working in utmost harmony, and verifying the best hopes.

QUESTIONS AND ANSWERS

To Zadok:

I was formerly a member of the Theosophical Society but dropped out many years ago, though I believe in Karma and Reincarnation, and have a great respect for Mme. Blavatsky, Mr. Judge, and their efforts. I believe there are Masters, but it seems to me the effort of the present has failed even more lamentably than former efforts of the Great Lodge. Witness the unseemly squabbles and contradictory teachings of the various "theosophical" leaders and societies, and the harm done to so many by the many cults and schools of occultism."

I endeavor quietly, when I have a chance, to instill Theosophical ideas and teachings, but I never use the word "Theosophy" nor refer to Mme. Blavatsky or Mr. Judge on account of the opprobrium with which the former is covered, and the accusations made against the latter, both in the press and by Theosophists. It seems to me that your magazine would achieve wider usefulness if you ran it more along the lines of "New Thought."

WELL WISHER.

THE views expressed by "Well Wisher" are not uncommon among former members of the Theosophical society, and some of them are held by members of Theosophical societies at the present time. There is no question about the sincerity of the enquirer, nor of those others who may hold some or all of the views expressed. Each speaks from his own viewpoint, so that the only debatable ground is as to whether the viewpoints are soundly based or not.

Those who, like "Well Wisher," dropped out, should determine clearly why they did so. Blaming someone else for their action is not a reason. If they really believed in Masters, Karma and Reincarnation, they ought to know that but for Masters and those who represented them in the world there would be no message of Theosophy for them. How then can they take the message and reject those who brought it? To reject the Messengers is to deny the knowledge and wisdom of the Masters in selecting them.

Perhaps it was the opprobrium with which one was covered, and the accusations made against the other? If so, what do they know about the facts and the truth of what was said? Absolutely nothing but hearsay. On the other hand the writings of both Mme. Blavatsky and Mr. Judge, and the record of their efforts for the spread of Theosophy pure and simple are *facts* upon which safe and sane judgment may be based; not until these are studied and applied can any judgment worthy of the name be applied to these personages.

It is a matter of record that the great Teacher of Christianity was reviled, persecuted, and accused of many transgressions. What do these things matter to his followers? They are concerned in his teachings—or ought to be; they know that the work of that Teacher was incompatible with what those deluded contemporaries charged against him. The cases are parallel even if the personages are not so considered.

What have the unseemly squabbles and contradictory teachings of theosophical leaders, societies or schools of occultism to do with Theosophy? These are the children of their generation, with all its faults, follies and lack of true knowledge. Is wisdom to be judged by those of little faith and less understanding? Is it not a fact that no good thing can be done for humanity without opening the door to an equal amount of harm? Every added power for good affords an extended field for the selfish and evilly disposed. Shall those, then, who believe that the Masters of the Great Lodge through Their Messengers gave a body of knowledge to the Western world; who know that those Messengers upheld that body of knowledge under the name of Theosophy, from first to last, from the beginning of Their mission to the day of death; shall they be so faithless, so faint hearted, so cowardly, as to let that standard

fall? Theosophy cannot be hurt; but those who misuse it, or who, benefiting by it, fail to uphold it, will meet with the exact results that such action entails.

What about "New Thought?" The title is a misnomer; there is no new thought. Solomon said, "That which was, *is*, and shall be; there is nothing new under the sun." The ideas held may be new in the light of what was discarded for them, but this means only that they are different. All times and peoples held ideas, and changed them from time to time; each time they were no doubt called "new;" but of all these is there any record of lasting benefit to the people who held them or for posterity? Theosophy points this out, and contains in itself the evidence of Truth; it is a standard by which all religions, all systems of thought, can be tested. Let those who doubt this, study, apply and know for themselves; there is no other way to know.

Dear Well Wisher: Study the writings of H. P. Blavatsky and Wm. Q. Judge if you wish to know Theosophy as delivered to the West; join with those who are of like mind in applying and promulgating what is there learned, and you will soon arrive at a basis and understanding that will put you beyond all doubt and perplexity, and best of all, you will be doing what *you* can to uphold Theosophy against its conscious and unconscious enemies.

It can only be an assumption to say that the present effort has failed. Many who essayed to avail themselves of the opportunity may have done so; but what was given, still is, and the door is always open. It is early yet to judge of the effort; some in this generation and perhaps many in another generation may tell a different story. It is the parable of the sower, with a new application. Let every man prove his own work.

To Zadok:

I quote you two ideas advanced in the last number of your magazine, as follows:

"Through the spread of the idea of Universal Brotherhood, the truth in all things may be discovered."

"The very first step in true mysticism and true occultism is to try to apprehend the meaning of Universal Brotherhood, without which the very highest progress in the practice of magic turns to ashes in the mouth."

I am not a follower of any cult, religious, scientific or otherwise, but I do believe life has some higher purpose than ease, enjoyment, and selfish seeking for one's own special safety here or hereafter. Much in your magazine appeals to me, but I can't see what lies behind the dicta I have quoted, justifying the statements. Will you elucidate? A MAN IN THE STREET.

The understanding of the quotations undoubtedly lies in the meaning attached to the words Universal Brotherhood. The average mind considers the term as related to human beings only, to physical mankind at that; whereas in the occult philosophy it means all beings of every grade. In this wider meaning, there is presented One Source or Principle common to all and from which all differentiations proceed; upon which all rest. The evolutionary law, inherent in the whole, and expressed in each being, rules and guides the progress of each, in relation to every other.

If we thus look at all beings as the same in kind, and differing only in degree, we have a real and permanent basis of a Brotherhood

which is Universal; a Unity, from and in which all segregations ebb and flow. This Unity is the basis of all law and all being. The observed operations of law in what we call beings, or in any of the kingdoms or elements of nature, are but our conditioned perceptions of the workings of the One Law. In this conception, there is an inter-relation and interaction between all beings, entailing a responsibility, whether realized or not; all separative action is destructive; the higher the consciousness, the more destructive. The woes of the world exist because of "the heresy of separateness," and the selfish use of acquired powers, so that "the very first step * * * is to try to apprehend the meaning of Universal Brotherhood," if *real knowledge* and progress is to be obtained.

Consider such an idea of Universal Brotherhood in relation to races of men, civilizations, religions, sciences, and movements of every kind, and the reason for the fall and failure in the past, and for the evidences of the same in the present can be discerned.

In a complete apprehension of Universal Brotherhood must lie the knowledge of all powers and forces, together with the wisdom that will only use these for the good of all beings.

ON THE LOOKOUT

THE tendency towards mystical thought is showing itself more and more in current literature together with a willingness to emphasize the agreements rather than the differences between the world faiths. Thus we find Mr. S. M. Mitra writing on "Christianity in Buddhism" in the somewhat staid pages of "The Nineteenth Century." Mr. Mitra says that the Hindu sages many centuries before the birth of Christ, laid the foundation of a moral code similar to that of Christianity and moreover they explained their precepts instead of merely enunciating them. The highest moral law of Christ, says Mr. Mitra, was "love thy neighbor as thyself," although we are nowhere told why one should do this.

> "But the Hindu Rishis, who, about twenty centuries before the Sermon on the Mount, likewise enunciated that great precept, gave also the reason underlying it. In the words *Tat tvam asi* (that thou art) they told the native of Hindustan that he must love his neighbor because he himself *is* his neighbor. "Lift up the veil of illusion" (Maya), they said, "and thou shalt see that thou art thy neighbor."

We may wonder how many readers of the "Nineteenth Century" have recognized the sublime philosophy underlying the *Tat tvam asi*, or realized the surge of fraternal impulses to which that philosophy would give rise. For there we have "all the law and the prophets" of Theosophy. And we may wonder likewise if the "Nineteenth Century" would have admitted Mr. Mitra's article if it had contained any direct reference to Theosophy, or if the

learned author had remarked that the Rishis who first gave to the world the sublime "That thou art" were those same Masters of Theosophy who were continuing the great work of twenty centuries ago when they sent H. P. Blavatsky and W. Q. Judge into the western world.

What are we to think of the fact that a scholar and a statesman such as Lord Roseberry should confess in public to the carrying of an amulet—a Swastika, to be precise—and to a belief in its efficacy? What shall we think of the further fact that aristocratic Europe and America seem to be carried away on a flood of similar superstitions, and that the vogue of the fortune-teller, the pseudo occultist, and the necromancer is greater today than it has been for centuries? It is easy to deplore such facts, or to pretend to while hugging our own superstitions to our breasts, but what is the cause of it all?

Let an explanation be diffidently suggested. Current forms of religion, emasculated by "higher criticism" and the like, "rationalized" to be acceptable to materialism, have expunged from their systems all those teachings that once united humanity to the unseen world of spiritual causes. Material science and religion have joined hands, not on the higher plane of religion, but on the lower plane of material science. They are now united in the practical avowal that there is nothing in heaven or earth greater than the intellect of man, no realm of knowledge beyond its reach, no power that it may not grasp. And superstition is the protest against this degradation alike of religion and of science. Superstition is no more than a confession of unreasoned faith in the unseen forces of nature, an invocation of laws that we feel but do not understand. Strip religion of its superhuman aspects—and remember that superhumanism is not supernaturalism—and superstition is certain to assert itself. Men must aspire to something beyond their vision, whether it be a realm of spirituality with its super-intellectual powers and laws, or the other and lower realm of superstition with its credulities and its follies. It is a materialized church that has produced the modern soothsayer, necromancer, and amulet maker.

Mrs. Brown-Potter is doubtless actuated by the best of intentions when she surrenders her dramatic career in order to devote herself to the teaching of "practical occultism." Mrs. Brown-Potter, it seems, has given her spare moments during some months to the self-preparation usually necessary to a teacher, but as the time seems to be inadequate according to Theosophical standards we may be excused for thinking that the chief result of her efforts—certainly it was the most evident result—was the "mystic raiment consisting of an emerald green robe of Eastern design with a flowing over-mantle of brick red which fell from head to foot and was caught in about the waist." The lady students of "practical occultism" who assembled in the Ritz Hotel, London, to hear Mrs. Brown-Potter were unanimous in their ecstatic approval of the costume.

Now, if Mrs. Brown-Potter wishes to teach the socially elect that "all of us have impressions imprinted upon our minds of previous incarnations," or that what we call a gifted person "is anyone who has his psychic forces in better working order than his neighbors and thus is able to recall memories of previous lives," there is no reason under heaven why she should not do so. But why does she offer her bastard version of Theosophy as a special revelation vouchsafed to her by a mysterious Hindu teacher? Surely she must be aware that the teaching of reincarnation was first introduced to Europe and America by H. P. Blavatsky, who encountered the persecution that now makes it possible for Mrs. Brown-Potter herself to talk of such things in public without molestation. If Mrs. Brown-Potter feels it incumbent upon her to present a mangled and mutilated version of Theosophy for the benefit of London society she might at least acknowledge its source, and so give her auditors an opportunity to learn for themselves without money and without price, and even without the expense of "mystic raiment." Now, we have every good wish for Mrs. Brown-Potter. She may not be so absurd as the newspapers seem to show, and therefore we would offer her some gratuitous advice. If she will take the trouble to procure the "Key to Theosophy" by H. P. Blavatsky, or the "Ocean of Theosophy" by W. Q. Judge, she will be able thereby to acquire more real knowledge than from all the mysterious Hindus who ever left their country for their country's good. And she can then wear any kind of costume she pleases. We shall be delighted to send these volumes to Mrs. Brown-Potter free of all cost, not only as a guarantee of good faith, but in the hope that under their inspiration she may presently be willing to lecture on the broad human brotherhood that is based on the law of reincarnation, that she will be willing to do this wherever two or three are gathered together whether in the Ritz Hotel or in the slums, and without even the advertisement of her distinguished name. We may then believe that Mrs. Brown-Potter has taken her first halting infant steps as a neophyte in the study of "practical occultism," that begins with impersonal service and that ends in the same way.

Mrs. Ella Wheeler Wilcox, writing in the New York *American*, publishes a letter that she has received from a colored woman living in Boston. The letter is a good one, simple, unaffected, and sincere. The writer believes that she has lived on earth before, and that she is under certain obligations to use such faculties as she has in the service of those around her. But how can she best do this in the midst of poverty and discouragement?

Mrs. Wilcox makes a useful and helpful reply. She explains the law of Karma to her correspondent, and invites her to understand that her present conditions are the conditions that she has earned and therefore the only ones that can profit her. This is good Theosophy, and if Mrs. Wilcox had confined herself to this, her reply would be irreproachable. But she goes on to say: "In all probability this woman lived long ago in Egypt, and occupied some

position of eminence and power, which she misused. * * * Possibly Cleopatra herself may be living in this lowly form, and by her heart hunger, and disappointments, and hardships, developing those tender and compassionate qualities which the great cruel queen lacked. For that is just the way The Law works."

Does Mrs. Wilcox think that her correspondent is likely to profit by that suggestion, a suggestion that is based upon a reckless guess? There are dozens of foolish persons now living who have publicly declared themselves to be reincarnations of Cleopatra. Why add to their number, and so help to bring a lofty teaching into contempt? A knowledge of past lives, so far as the details of those past lives are concerned, would be almost invariably fatal to character and effort. Fanciful speculations of this kind have always been disastrous to those entertaining them, and for obvious reasons. It is enough to know that there is a law of reincarnation, that it is governed by absolute justice, and that we are the makers and masters of our fate. The knowledge that is tortured and adulterated by fancy becomes pernicious.

Mr. Meredith Nicholson, in a published volume of his essays, asks why Smith doesn't go to church. "Smith," says the author, "doesn't care a farthing about the state of his soul * * * he declares that he believes churches are a good thing, and he will do almost anything for a church but attend its services. What he really means to say is that he thinks the church is a good thing for Jones and me, but that, as for himself, he gets on comfortably about it." And Mr. Nicholson allows us to understand that while he believes church would be a very good thing for Smith, he himself, like Smith, can get along very comfortably without it.

Really it seems very sad that the recalcitrant Smith "doesn't care a farthing about the state of his soul." Perhaps he might be brought into a state of grace if the church would only tell him where his soul is, what it is, and what is the difference between Smith and his soul. For obviously some sort of duality is implied when we talk about Smith's soul, for there is Smith himself, and the soul that is owned by Smith. Now Smith may be pardoned for being interested in Smith whom he knows all about, or thinks he does, and for being indifferent to a hypothetical soul that he never saw, is not conscious of possessing, and about which he can obtain no sort of information from a church that is none the less aggressively anxious to "save" it.

Now the churches have not yet audibly asked for the aid of Theosophy, although they have taken that aid in prodigal quantities and without the formality of acknowledgment. Nevertheless Theosophy itself is interested in Smith, and would therefore make a suggestion as to the reason why Smith is so obdurate. Suppose the church were to stop telling Smith that he *has* a soul and were to begin to tell him that he *is* a soul. Smith has always been noted for an overwhelming interest in himself, and possibly this might gain his attention. Already he has a vague belief in the

immortality of the soul, and if he were led to connect the idea of immortality with himself instead of with some mystic possession of himself that no one can tell him anything about, he might actually begin to "sit up and take notice." Now when Smith begins to realize that he himself will live forever, a certain natural sense of logic—of which the church itself has been deprived by decree of Providence—will inevitably suggest to him that if he *will* live for ever he must *have* lived for ever, since immortality must be backwards as well as forwards. Then Smith will begin to understand that there must be some sort of law of life and of justice, some operation of cause and effect, seeing that a thousand years of theology have not entirely uprooted a conviction of divine justice from the human mind. We might continue our forecaste of Smith's progress almost indefinitely, but enough has been said. We are not wholly without hope for Smith seeing that he refuses to go to church. Something may yet be done with, and for, Smith.

An editorial in the Los Angeles "Graphic" is devoted to the late General Homer Lea, the military strategist whose various writings have attracted so much attention. The editorial in question asks how it is that a man whose body was so stunted and whose health was so infirm should yet display such a capacity for war, and such a genius for tactics? "One is tempted," says the writer, "to believe in the doctrine of reincarnation as the most reasonable way of accounting for his remarkable gift. * * * Whether or not the wandering spirit of an illustrious strategist, released from its former mortality, found lodgment in his distorted body is an interesting speculation not our province to discuss. We believe he rather favored such a theory, but Lea was an idealist, and that type is notoriously given to the harboring of delusions."

The "Graphic" is right. One is "tempted to believe in the doctrine of reincarnation," and it is a temptation to which we readily succumb. In point of fact we cannot see any other way to account for Homer Lea, or indeed to account for human character at all, whether normal or abnormal. One might as well say of a university graduate that one is "tempted to believe" that at some time or other he must have learned the alphabet and the multiplication table.

The "Graphic" has referred approvingly to reincarnation upon previous occasions, and it is a wholesome sign of the times that it should do so. But why this timidity? Why not assume that reincarnation is a fact in nature, as it is. The "Graphic" will not lose any subscribers by saying what it believes. It is more likely to suffer by concealing its beliefs or by merely hinting at them. The majority of thinking people at the present time believe in reincarnation, or at least are willing to entertain it hospitably as a theory. A newspaper that occasionally deviated into frankness upon such topics would be an interesting novelty. It is true that conventional religion might bark a little. It can't bite.